

VETERES VINDICATI,

IN AN

Expostulatory Letter

TO

Mr. SCLATER of PUTNET

UPON HIS

CONSENSUS VETERUM &c.

WHEREIN

The Absurdity of his Method

The Weakness of his Reasons

His false Aspersions upon the Church of England are wiped off,
and her FAITH concerning the EUCHARIST proved to be
THAT of the PRIMITIVE CHURCH.

Together with Animadversions on Dean Beilaeus's French Transla-
tion of, and Remarks upon Bertram.

By Edward Lyes.

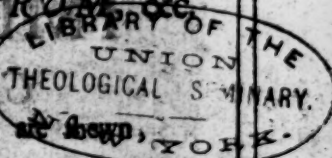
King Charles the Martyr to the Prince. Eux. Bana. 27.

But if you never see my face again — I do Requite and intreat you as your FATHER, and your KING, that you never suffer your heart to receive the least check against, or Disaffection from the TRUE RELIGION established in the CHURCH of ENGLAND. I tell you I have TRYED IT, and after MUCH SEARCH and MANY DISPUTES have concluded IT to be BEST in the WORLD, not only in the Community, as Christian, but also in the special nation, as Reformed; keeping the middle way between the POMP of SUPERSTITIOUS TYRANNY, and the MEANNESS of FANTASTICK ANARCHY.

Jr. Shillingford. — Edward

The second Edition corrected.

LONDON, Printed for Henry Mortlock, at the Phoenix in
St. Paul's Church-yard, and at the White Hart in
Westminster Hall. 1687.



Expurgatory Letter

TO

IMPRIMATUR,

Guil. Needham RR. in Christo
P. ac D. D. Wilbelmo Ar-
chiep. Cantuar. à Sacr. Do-
mest.

Ex Edib. Lambeth,
Apr. 7. 1687.

TO THE READER.

I *It is not material to thee to know what were the particular Reasons that put me upon answering this Book of Mr. Sclater: whether it were a Challenge, or a Request, both, or neither; such as it is, it was designed for a Vindication of our most Holy Mother the Church of England from those very silly, and very false Aspersions cast upon her by Mr. Sclater up and down his Book. I hope no one will think that I have been too sharp upon him, I am certain his behaviour in his Book was so very extravagant, and his abuses so open, and so intolerable, that I can assure the Reader that it was with trouble that I did restrain myself oftner a just Indignation. There is no one that reads him, who, had he been to examine his Quotations as I obliged myself for the most of them, would not, I think, have been as sharp upon him as I have any where been. It would have stirred up a very meek man's Indignation to have been served as he did me his Reader with his Quotation from Hilary, pag. 38. where having by chance cast my eye on the first part of the passage set down by him, I went hunting for the rest of it as it stood in his Book, quite through St. Hilary's whole Book from thence, and little dreamed of what I was very angry to find that I was to look backwards in St. Hilary for the other two parts of that passage. There*

To the Reader.

are other dealings in his Book much more provoking than this. However, if any one think I am too severe upon him, I must only say, that it is perchance more pardonable in me than in another: not that I have any personal quarrel against Mr. Selater, whom I am morally certain I never spoke with in my life; but upon another account.

One short Address I cannot avoid the making here to my Brethren of the Clergy, who have not opportunities of a full examination of these Controversies in Antiquity it self, that they would beware for Mr. Selater's sake of taking things too much on trust from our Romish Adversaries, or of relying too much on some extraordinary passages out of the Fathers. This Address I make, because I have been informed that this unhappy man was very much imposed upon, and perhaps almost perverted by that passage out of St. Chrysostome about St. Peter's having the Care of the whole Church committed to him: which passage therefore I was the more careful to examine, and to confute it, that some may see how unsafe it is to rely on scraps of Fathers about these Things, and how little they ought to value even the most favourable place out of Antiquity for Popery, since the stress of all Antiquity is directly against it, as our excellent Writers have abundantly shewn, and even such as I are able to shew.

A N

AN EXPOSTULATORY LETTER

TO
Mr. EDWARD SCLATER
of PUTNEY.

S. I. R,

THE expectation that some person of more leisure, and better abilities would have condescended to the trouble of examining this your Treatise, was the sole reason that hindered your receiving *this* sooner from me: I am very certain there is nothing in it, either so strong, or so well managed, that could affright any such from bringing *your Book* to account, and therefore I must impute their neglect hereunto another cause, which I believe you are not at all desirous to hear mentioned by me. I am sure I have the opinion of some and those learned persons to confirm me in this my belief.

'Tis for *your own sake* therefore chiefly, and for those Readers who may be possibly bestartled at the Title of your Book, that I undertake to examine it; and to oblige *you* and *them* to see, how very little reason you had (or they to be mov'd by it) to call your Book *Constitutio Veterum*, and what a miserable mistake you have made in this your *foraking* the *Communion of your Alms* the *Church of England*, and *falling* to that of *Rome*.

I hope you will not be angry that I take the same liberty to examine your method in this Change; that you say you did so

examine that of *our Church*. One thing I'll promise you (which I am persuaded I shall in the examining of *your reasons* find you very often faulty in) that I will constantly, as to my Proofs and Authorities, use all the fairness and ingenuity that becomes a Scholar, or a Christian herein. The *Cause* of the *Church of England* is so infinitely better, and more steady, than *that* you have so lately espoused, that it would be as extremely imprudent, as unjust to practise the contrary in the defence of *her*; as *she* does not need, so I am sure *she* does abhor, and is far from admitting any indirect, or fraudulent management of *her Cause*.

I shall therefore without any farther Preface, prosecute my design, and begin with *your Preface*, which presents the Reader with a needless *Apology* about the *Plural Title* of *your Treatise*; for if those other *quotations* & *proofs* about the *true Catholick Church*, and the *Supremacy* of *St. Peter* and the *Bishops* of *Rome* were of any force with you, they deserve their place in the *Plural Title* of *your Book*, if they were not, yet *that other* about the *Encharist*, tho' with you *All in all*, can be but *one*, how great soever.

How *Transubstantiation* concludes *Communion under one species*, I cannot understand, since if *Transubstantiation* was always the Opinion of the *Catholick Church*, as you affirm it was, from the very beginning, it would have concluded *then*, as well as *now*, which I am sure it did not; for, besides our Saviour's Institution in both kinds, and his Precept as strict for either of them singly, as for both together, his most severe imposition of both, *Joh. 6. 53.* we can shew you herein the Obedience of the *Catholick Church* for above a thousand years, who were so humble, and so respectfull also, as not to think themselves either wiser than our Saviour, or above his express commands herein. Afterwards indeed one part of the *Catholick Church* grew more knowing, and the *Council of Constance* (maugre our Saviour's express command to be seen in the Gospels, and very particularly in

1 Cor. II.
• 9. 25.

St. Paul) denied one half of the *Communion*, the *Cup*, to the *Laiety*, and so *that Church* continues ever since to do. Among those several Arguments or Reasons mustered up by *Gerson* at the *Command*, and for the *Defence* of this bold *Council*, I do not remember one, that is not either ridiculous in it self, or highly reflecting upon our blessed and most wise Saviour's prudence or foresight.

But

But to pass by this, and your Argument from the 6th of S. John, which I shall remember when I come to that point in your Book; methinks your assuring your self, that if your former Faith was not right in this (the Eucharist,) it was wrong in all controverted Particulars, &c. is none of the clearest Inductions; and would have appeared something too bold, had you not helped it out a little with what I suppose you have heard some of your new Church say, that that Church hath the same Authorities and Traditions for them, as for this, &c. which I think to be one of the greatest truths in your Book, and I do assure you that I am perfectly of the same opinion, that the Church of Rome hath the same neither better nor worse Authorities and Traditions for all the Points controverted betwix the Church of England and her, that she hath for Transubstantiation, which I question not to shew, when I come to that point, to be either very bad, or none at all.

Whether you have wrought in this your search according to the directions of the Church of England, will be better seen, when we come to your Proofs themselves; I cannot pass the Canon of our Church you have quoted here without making two short Remarks from it.

The first of which is, How little our Church is a favourer or encourager of the Private Spirit you talk so often about, or of private Interpretations, when she doth not allow the Guides of the Parochial Churches themselves to teach any thing for Faith in their Sermons, which is not agreeable to the Doctrine of the Old and New Testament, and the Interpretations of Catholick Antiquity.

Imprimis vero videbunt, ne quid unquam doceant pro Concione, quod à populo religiose teneri & credi velint, nisi quod consentaneum sit Doctrinæ veteris et Novi Testamenti, quodque ex illa ipsa Doctrina Catholici Patres, & Veteres Episcopi collegerint, &c. Liber Canon. Disciplina Ecclesiæ Anglicanæ, 1591. Titulo Concionatores.

2. That it is a most false as well as a most ridiculous Assertion of your new Brethren of the Church of Rome, who say, our Church slights and rejects the Fathers, because they are all against her, and that she owns they are all against her: for a clear Contradiction to which, I would but desire of any Romanist to read this short Canon of a Synod of ours in the beginning of Queen Elizabeth seriously over, and to consider it, and I do not question if he would but speak plainly herein, as every ingenuous man ought, that he would own such Assertions to be guilty of a downright Calumny.

For your *Conditional Thanks* that you seem willing to bestow on the Church of England for her *Directions*; she can have no reason to expect any from you, since I am pretty well assured that you have not observed her *Directions*, and therefore can owe her none on that account: and for your *Conditional Prayers* for the Teachers of her Communion, &c I can assure you, that they are by her *Injunctions*, and without any conditions, not behind-hand with you in such civilities, since thrice a Week at least they are commanded in the *Litany* to put up constantly a *Petition* for you, and such as you. I refer you to the *Book of Common Prayer* for this. Galatians and his *Rabbins* I shall refer to their place in your Book, to which I shall now pass, finding nothing farther in your *Preface*, that may not be better considered in the *Answers* to the *Particulars* of your Book.

CHAP. I.

The Method of the Answer, and a Consideration of Mr. Sclater's Reasons of doubting in our Communion.

BEFORE I undertake the *Particulars* of your Book; I cannot refrain the making a complaint to you, that you have not put your writing into a *Method* becoming a Scholar, but have managed your reasons so confusedly, and passed so abruptly from one head to another, that it is sometimes difficult to know which of your points you are then about. Method and clearness, and a fair transition from one part of a Discourse to another were never counted trifles, nor ever thought unworthy the care of any one Writer that did desire either to instruct or to convince his Readers.

That I may avoid therefore my self, what I am forc'd to reprehend in another, I shall in this my *Expostulation* confine my self to, and direct my self by, these Rules.

1. To consider the *Reasons* of your doubting during your continuance in our Communion whether you were in the right way, and of a true Church.
2. The *Method* you used for the resolving your self in your doubts.
3. The *Reason* or *Reasons* that convinced you

As far as to leave our Communion, and to espouse that of the Church of Rome.

I do not believe I can wrong your Book in taking such a Method, or disoblige you or any one else that may read this.

As to the first head then, the Reasons of your doubting, one might with reason have expected, that you would a little more have enlarged your self in a thing, the right managing of which was of so infinite concern, or at the least that you would have afforded the World tho' but one Reason, that might have given satisfaction. That, which you have put down, I mean the Text from St. Paul, *Let him that thinketh he standeth, take heed lest he fall*, I am sure, cannot, since that Text may as well serve against the approaching Easter as it did against the last, and you may as well use it now as you did then; and should a giddy mind possess you, and hurry you next to Socinianism, then to the Anabaptists, and herd you at last among the Quakers, no body could refuse you your Motto, and let him that thinketh he standeth, &c. would serve you in as much stead for any of them, as it did now. Without any satisfaction at all therefore about the reasons of your doubt, which I wish we had had faithfully set down, that so the World might not take that leave it does now of judging what it pleases concerning the true Reasons of your leaving us, I must follow you to that wherein you are more copious, the Method you used for the resolving your self in your doubts, which you forgot to set down here.

CHAP. II.

His Account of Education and Interest examined and Refuted.

BEFORE you enter on your Method you tell us you had two very great things to conflict with, which were like to prove great obstacles in this your inquiry after truth, Education and Interest, through Education and Confidence in the Teachers you had been inured to, you complain you had almost been hardened against the listening to any thing contrary to those Precepts and Doctrines they had rooted in you, &c.

To

pag. 2. To hear an old Man complain of *Education* cannot but be a little strange, especially from one who hath been a *Teacher* himself (as he disdainfully I must believe, calls our *Clergy*) perchance betwixt Thirty and Forty Years; if Twenty, nay Ten, far too much sure for such a complaint: and in a *Church* too, which permits and encourages her *Clergy* in the perusing, canvassing and examining all *Books of Controversie* betwixt her self and the *Church of Rome*, and which is more, obliges them to a perusal and diligent examination of the *Primitive Fathers* by that very Canon you your self quoted in your *Preface*, which I have put down also. (1.) But this is the common voice of the *Converts* young or old, and therefore whether to purpose or no, you must for company use it, tho' it be really ridiculous from one in your circumstances, as I think I have made plain enough. And truly the complaint would far the handsomer become you, now when you are of a *Church*, that teaches her *Members* the pretty knack of captivating their understanding, stopping their ears, and shutting their eyes against any thing that might convince them of the Error they are in. I must confess that your *Church* is not singular herein, the *Turks* practise it as strictly as you, that they may secure their *Members* in their excellent and most safe (as they doubtless think it) *Communion and Religion of Mahomet*.

pag. 2. But suppose *Education* might be a Prejudice, and would give a man a great deal of trouble to rid himself of the *Prepossessions* it commonly instills into green heads, yours could not give you any, since *Alexander* like you cut the Knot that might have given you great trouble to unloose, by abstracting your self (when you entered on your Method) from your self and Religion too; which doubtless is both a quick and a sure way of ridding a mans self of the *Prejudices* from any Religion, by abstracting himself from Religion, and looking on himself as a *Man of no Religion*. I cannot but applaud your Method of getting shut of the *Prejudices* of Education, and cannot but admire it as the most clever, sure, short, unerring way that any man could take to get rid of Education, which I will now with you take leave of, and pass on to Interest, and see how you served it.

pag. 2. And here again you are as concise with Interest, as you were before with Education, if a man may credit you. When I considered (say you) *Solomon's Advice*, buy the Truth, and sell it

it not : *I was easily persuaded to look upon Interest, as a thing worth nothing, &c.* And did you serve it so? why then truly to give you your due, you are an extraordinary Person among the Converts; one to whom an Eye to *worldly Interest* cannot fairly be objected: and I suppose you are very willing and desirous too, that the World should have such an Opinion of you; that *you* have fairly quitted *all* purely for Conscience sake; that *you* had *two Livings* indeed; but since you are convinced that *you* ought not to be any longer a *Communicant with*, much less a *Minister of*, the *Church of England*, *you* have sacrificed *them both* to the *Interest* of your *Immortal Soul*; that tho' as the World now goes, it is the *sure* and *only way* to *Preferments* in *Church or State* to continue a *Member* (at least outwardly) of the *Church of England* so called, yet *you* for your part have, and do count all this *worldly Interest*, *as a thing worth nothing*, and are resolved to turn your back to it, so that you *may but provide for the Salvation of your Soul*.

This truly is the Picture of a very excellent Christian, the only question to be asked now is, whether it is Mr. *Sclater's* of *Purney*, I am sorry that I must acquaint the World, notwithstanding your speaking so contemptibly of *Interest*, that really it is no more *yours* than the *man's* in the *Moon*; for to be more serious with *you*, with what face could *you* write *this*, when almost all the Kingdom knows, that you hold *both your Livings still*, tho' *you* disown your being so much as a *Member* of the *Church of England*; and how briskly you *bestored* and *quarrelled* the *Church of Worcester*, when *they* only desired to fill the *Cure of Purney* with a *Minister* of the *Church of England*, which *you* denied any longer to own your self to be?

A great many I am sure, think you did very ill to hold *those Livings* in your present Condition, and I do assure you, it is infinitely worse to do it, and yet by writing to insinuate to the World, that you have not, but have accounted all *worldly Interest* (the Profits of two Livings may be so named I hope) *as a thing worth nothing*. *You* have not lost, or delivered up any worldly concern that I can hear of on *this account*, *you* stand I believe in as much probability as ever you did of getting more: if this be the way of slighting, and undervaluing *Interest*, I do assure you that *all the Covetous, the Extortioners, and the worldly Hypocrites* do it as much as *you*.

CHAP.

C H A P. III.

His Method shewn to be Unreasonable.

pag. 2. **L** Eaving then this *false* as well as *disingenuous* account of your setting aside, and ridding your self of *Interest*, I must begin the Examination of your *Method* of resolving your self in your Doubts, which indeed is surprizing from a *Minister*, and became *Des Cartes* as to matters of *Philosophy*, a little better, than it can do you or any one else in *Matters of Religion*. Here (say you) *as I had abstracted my self from my self and Religion too, as a man of no Religion, but contemplating all: I must lay all before me, and look studiously upon them, &c.*

If you mean by this account of your *Method*, that you really put your self into an *abstracted* state, and were really as of no Religion so of no Church at all during this your search for a *Communion* wherein you might be afterwards safe, I must tell you, that as your *Method* was most extravagant, so it was of too short a duration for your looking *studiously*, contemplating and comparing the two *Communions* of *England* and *Rome* together, since it is as certain that you were at *Mais* last *Easter Day*, 1686. as that you did give the *Communion* at *Putney Church* on *Palm Sunday* before it, and therefore must have been a *Minister* of the Church of *England* on the one Sunday, and a *Member* of the Church of *Rome* on the next, during the time betwixt which two Sundays I am certain you are far from being able to have considered and examined the Merits of the two Churches: you are not so quick a Man, for all your pretended discovering at first sight that all other *Communions* were evidently confusion.

pag. 2.

But allowing that during this search you only *Ex hypothesi* put your self in such a state without leaving actually our *Communion* till your *Method* and *Reasons* were over and *satisfactory*, it was a very odd *Method* for a Man that had been so long a *Minister*, and was so old a Man, and would much handsomer have become you, were you coming over from *Paganism*, or *Mahometism*, than from one Church that evidently hath the *Catholic*

Faith

Faith to another. Whichsoever of the two Senses was that which you designed, I am certain that the first was fit only for a Madman; and the other almost as much unbecoming an old Clergy Man, who after Threescore (as I believe you are) falls to abstracting and doubting, and supposing, as if he had been in a Dream all the rest (and best part) of his Days, since he was in Orders: and at last when others begin to dote, he begins to doubt, to search, and to make saving discoveries.

CHAP. IV.

The Confusions of his search, and the Absurdity of it shown.

NOTwithstanding the Inconsistencies in this *your sale*, which are so many as would almost ruine any ones having the least value for your *Book*, or for the *Reasons* and *Arguments* in it; I must follow, and see how dexterously you managed, or how well you used this your wonderful *Method*. Upon a reserved *Principle* (say you) *that Christ hath a Church upon earth; in my inquiry amongst my Brethren of the Church of England, (who were as much your Brethren in this state, and no more than they are Hobbes's or Spinoza's,) I gave most attention to those Teachers or Writers, that had most reverence for Church Authority, &c.* I appeal to any Man of sense whether this passage does not favour much more of a Man already a Papist, than of a mere Seeker; but to pass that, Pray, Sir, what did you want, or what was you inquiring for? was it for the *Catholic Church*, or for a *Particular Communion*, wherein you might be safe? if for the *Catholic Church*, you needed not to be curious whom you inquired of among our *Teachers* and *Writers*, since the meanest of them could readily have told you, that the *Catholic Church* is made up of all the *Particular Churches* planted in the four quarters of the World, holding from Christ the only Head of her the true *Faith*, and *Catholic Unity*; so that if you intended to find where she was fixed, that so you might in necessity tell her your grievances, she is confined to no place, being a *Diffusive* Body throughout the World.

If you wanted a *Particular Communion*, a true *Member* of the *Catholick Church* wherewith to communicate, and upon which to trust your Salvation, the *Church of England* (*Particular as to place, Catholick as to Faith and Doctrine*) is *such*, so that your inquiry might here have ended, since if you were a true *Member* of *Hers*, you were at the same time as true a *Member* of the *Catholick Church*.

Here I must take occasion to tell you, that you seem by your *Abstracting your self from your self*, to have wilder'd your self, and thence to have confounded the Notions of the *Catholick* and *Particular Churches*, while from our Saviour's promise that *the Gates of Hell should never prevail against the Catholick Church*, you argue the *Church* must be *one*, which no body denies; that it *must have one Faith*, which no Body denies neither; and that it *must by virtue of Christ's promise perpetually abide in this one Faith*, nor is this denied any more than the other two by *any of our Church*; and what have you got hence? only that *Christ* hath and will always have a *true Church* upon *Earth*, which I know no Body ever denied. But here is the grand pinch, and what one may easily see you aim at, and that is to have this *Catholick Church*, and the *Church of Rome* to be *all one* and *the same*, which we shall see how you prove by and by.

In the mean time I must return to you, where I left you quarrelling with our Church-men, and see whether I can make an end of the Quarrel. You say that you found that those of our Church *had most Reverence for Church Authority, meant only their own*, &c. You had done the World a great kindness, if you had told who they were you inquired of, and what were the Queries you put to them. I hope if you asked after the *Catholick Church*, they did not tell you that the *National Church of England* was the *whole Catholick Church*. If you asked after a *Particular Church*, surely you cannot blame them for asserting the *Authority of their own Church*. When you put the same Queries to the *Romish Teachers or Writers*, did they reject their *own Churches Authority*, did not they mean *their own*, when they would persuade you to *their Communion*, as much as *our Men* did *that of our Church*, when you inquired among them? where then is the fault? what would you have had *us* to do to please you? would you have had *them* to say that the

Church

Church of England is the Catholick Church, which no one that hath any sense can say of Her any more than of the Church of Rome? would you have had ^{em} to say that they had a Church indeed, but that either she had no Authority, or that no Body need to submit to ^{it}? which none but a mere Ignoramus could say.

*This, Sir, is perfect Trifling, this is to write a Book, and yet not to know what one wants, or what he would have. I wish to God you had reserved (when you were abstracting your self) a little Logick, that a man might have known what you meant here, and where one might have you; that so, when a Reader thinks by your Words and by Connexion that you are talking of the Catholick Church, you may not come off with a Pish, the *Man* understands me not, I was speaking of Particular Churches. I wish you had licked this your confused piece into a little better Method, and had bestowed on it a little thing called Intelligibility, but perhaps you thought such a stile fittest for a *Man* that was going to write about Transubstantiation.*

You are as little pleased with them, when you say they held the Scriptures in high esteem. (You might without a falsity have added, in far greater than the Church of Rome does, of which you now are,) though under that Notion, they understood no more, than what themselves were pleased to allow to be Canonical, admitting also some Traditions but taking and refusing as they saw good, &c.

*To be brief with you on this point, if you speak here of particular Persons in our Church, it is utterly false, since they are all obliged to believe that to be the Canon of Scripture, which is set down in the Articles of our Church, and there is not one *Man* of our Church that is at liberty to believe which he pleases, and to reject which he pleases from being Canonical Scripture to him, and for Traditions received in the Church, no particular *Man* hath any more power over them, than over the number of the Canonical Books. But if you speak of our Church it self here, (which your words without stretching will not bear,) it is as false of Her, since she believes and delivers those Books only as Canonical, which the Primitive Church believed and delivered down to her as such: She rejects none as Apocryphal, which were not also rejected as such by the Primitive Church, as the Famous and most Learned Bishop Cosin hath most incomparably proved it for her in that his excellent Scholastick History of the Ca-*

non of Scripture. And for Traditions she rejects none but such, as have no evidence, nor probability of their ever having been of use in the Primitive Church, or such as are of no moment, in which case I never saw reason, why the National Church of England hath not as much Authority herein to judge of these things, as the Church of Rome her self, who (for example sake) hath left off giving the Communion to Infants, tho' a Tradition of the Catholick Church.

pag. 3. So that I cannot for my Life see; what you would fain, tho' most ridiculously, deduce from hence, that all with us resolved it self into the Judgment of a Private Spirit, and must be (I suppose you mean the Private Spirit must be, tho' your words are far from bearing it) the chief, or rather only support of your Protestant Faith, &c. Since it is so palpably false, as I have just now shewn, nothing as to matters of Faith, Discipline, or Church Communion among us being either left so, or guided by, or depending upon any Man, how great, or how learned soever, his private Spirit; and so ridiculous, that I could not forgive it any Man, that had not abstracted himself from his reason: but to do you right, you have almost a mind to come off it with your Methought, and I am content without being angry that it should pass for your thought, the abstracted-no-Religion Man's.

pag. 3. You go on to shew that you could not persuade your self that Scripture alone could be the Judge of Controversies, and resolve your doubts, when the Private Spirit was made the Judge of Scripture, &c. Let the private Spirit be excluded, will you admit it then? will you allow the Representative Church of England to interpret in new Emergencies, which fell not within the care of Antiquity and the Four General Councils? If you admit this, there need be no dispute, since long before your doubts, the Church of England hath by publick Authority interpreted the Scripture in all matters of Faith and Discipline, and tied up all her Members; hath in all the points of Controversie betwixt us and Rome determined, that the sense of the Scripture is directly against them, and for us: If you will not admit it, I should be glad to see one reason against it, that would not as fully fly in the face of the Church of Rome.

pag. 34. As to the Mischief upon this Principle of the Private Spirit, the Wars and Murders, &c. You ought to have remembered that

that Principle was not set up by, but against the Church of England, and that it was not the Church, but the direct and sworn Enemies thereof that committed all those outrages; you cannot be ignorant that it was *She* only that suffered during that Rebellion and Schism: and therefore it is most unjust in you to insinuate as if *She* was cause of all that distraction, whereas nothing is more apparent than the contrary to it. And as to your *Tantum Religio, &c.* I challenge you to shew any one Principle of the Church of England that encourages, or does but glance towards Rebellion, Sedition, or disturbance of either Church or State: This I'll promise you for every one, I'll shew you Ten of your new Church, I'll shew you Councils for it, your own most famous of all the European Councils, the Fourth of Lateran leading the Van. Your Popes deposing Princes, giving away their Kingdoms (as they have done ours more than once) setting up in Rebellion Son against Father. I'll shew you the Rebellious *Holy League* in France, one King most barbarously Murdered by it, a Pope [Sixtus Quintus] in a set Speech commending the Parricide: the Sorbone it self making *Rebellious Decrees* against the Two Harries of France, both Massacred by their Catholic (as they call themselves) Subjects; but enough of this, wherein you know or at least should, that we have infinitely the advantage of your new Church as to Principles of Loyalty.

The result it seems of your Inquiry and search among us was, that you could not comply with common reason if you did not disclaim the Judgment of your own, or any Man's private Spirit, &c. I have upon this but one Question to ask you, and that is how you came to be a Roman Catholic, if you disclaimed your own reason or private Spirit, pray who chose your guide or Church for you; if you disclaimed every ones else, pray tell us how any Body else could do it for you? But notwithstanding this your disclaiming, we find you busie enough up and down the Book acting as if you never had done any such thing, discovering, judging, complying, contemplating, searching and Forty such expressions which used to denote the exercise of a Man's private Judgment and Reason.

CHAP. V.

His Apostles further exposed, and the Vidipolous Fruits of it;

pg. 4.

THE Fruit of all your Search hitherto hath been only to find, or at least to mistrust the ground you stood upon (some-what unsafe, &c. What ground it was you then stood upon, cannot guess, since before this you had abstracted you self from Religion, and supposed your self as if no Religion, to most certainly of no Church. But all this is assuredly but a figure to bring in the Rock, the Rock you think you were got upon, when once a Romanist. If I might have had a word with you before you had mounted your Rock, for now I am afraid there is no speaking with you. I would only have been informing thee, whether there is but one Rock, and whether I must give (a)

(a) Orig.
Hom. 1. in
Matth.

(b) Pre-
script. c. 32.
C. 36. Edit.
Franck.

1597.

(c) Cons.

Har. l. 1. c.

2, 3. Edit.

Feuard.

1625.

Origien the lie who tells me that all the Apostles were Rocks as well as Peter; and what I must say to (b) Tertullian and others, that tell me, other Apostles planted Churches as well as Peter and Paul at Rome; and that I might be as safe in any of them all, as in that at Rome, since they and Rome had the same Faith (as (c) Irenaeus says) delivered to them, and had a Ministry sent by Apostles among them. I wish I might be so happy as to have a satisfactory Answer to these Queries from you or any one else.

1625.

But for the present you are too busie, having got the Text, that the Gates of Hell should not prevail (which Text by the bye now came you to interpret of a Church, since if you disclaim your private Judgment, it does, for any thing you can know, relate to something else?) You are sure upon it that Christ hath a Church, that this Church has but one Faith; which I have already told you our Church does not deny. And now you wanted nothing to find from joining (sure joining you should have called it for Mr. Serjeant's sake) but to discover, whether the Church from her Original was the Commissioned Interpreter of the Sacred Writings, &c.

pg. 4.

One would expect here in a thing of that moment some well managed Reasons from Scripture, Reason, and the Consent of Antiquity

signify to prove that the Church of Rome (which you cannot deny that you mean here,) was this *Commissioned Interpreter*; but instead of that, you think you do it cleverly enough by insinuating that without it, there would be no end of *Contraries*, which is not proving but *begging*. As to the choice of a *Hundred Faiths* (without such an Interpreter) which you say you say *you might have*; if you mean in the Church of England, and that you must mean, having already set aside all other *Communion*s, and being now employed in the examining whether of the *Two Churches*, the Church of England or Rome, you might be safe with *I* am obliged to tell you that there are no fewer than *Ninety Nine* mistakes in this *Short Sentence*, since the Faith of the Church of England is but one, and as much one as that of the Church of Rome herself.

But for all this talk you have not got to your Church yet, *pag. 5.* which must be *Visible*; to wave needless Disputes, such the Church of England is as well as the Church of Rome. And now you want nothing but a definition of her, which you complain you could not get among us, and therefore was forced to go to the *Books of Catholics*: As to the complaint I answer that you needed not to have gone to the *Catholics* (as you call *em*) since the Church of England's definition in her *Articles* will I think, satisfy any reasonable Man, while (d) it defines (d) *Article* the *Visible Church of Christ* to be a *Congregation of Faithful* (here *19.* *Heretics* and *Schismatics* are both excluded) *Men*, in which the pure Word of God is Preached, and the Sacraments be duly Administered according to Christ's Ordinance. [and that must be by lawfull Pastors] in all those things that of necessity are requisite to the same.

You could not but know of this Definition of the Church of Christ, you had done well to have shewn particularly, wherein it failed of separating *Heretics* or *Schismatics* from being either *Flock* or *Shepherds* in the Church. But no Ignorance is comparable to that which is affected. And since you would not be contented with ours, I'll enquire S. N. and see what reason it has to be preferred to that of the whole Church of England.

The Church of Christ is one Society or Company of Men.

The Visible Church of Christ is a Congregation.

S. N.
Ch. of E.

Linked

S. N.

Linked and combined together in the same Profession of Christian Faith.

Ch. of E.

OF Faithfull Men.

S. N.

And use of Sacraments under lawful Pastors.

Ch. of E.

And the Sacraments be duly Administred according to Christ's Ordinance.

Thus far we agree, as for S. N's. addition of *those Pastors who so under one Supreme Head Pastor or Conservator pacis & veritatis*, do you or he prove it, and then put it into the Definition; as being there now is no proof of the Truth of it. However you, I perceive, were satisfied with it, and think this Definition hath brought you to the Rock, hath done your business for you.

I have often heard indeed of Men disputed into a Church, of Men cajoled, and of others threatned or frighted into a Church, but must confess I never heard of any before you *defined* into a Church; and truly it looks surprizing that a Man should like a Church for a Definition's sake. Suppose your Definition prove false, are you resolved to leave that Church, and go to another that hath a better Definition? If this be your Humour, the Sophisters would be too hard for you, and lead you into an endless Maze. Satisfied however you are at present, and so overjoyed at this Definition, that you forgot what was necessary for it, and that was to prove and to confirm it; instead of which you fall into extravagant Praises, and a hurry of Words and Ecstasies to no purpose, whereas you neglect to prove, First, that this is a true and regular Definition, and Secondly, that it does belong to the Church of Rome so called *exclusive of all others*. Had you done this, you had acted like a Scholar, whereas the other *rable of discoveries and abused Psalms* prove nothing at all, and would far better have become some Woman or Poet Convent than you, who should prove these things, and let them which can do no better, admire.

pag. 6.

After your fit of Ecstasies is over, you seem something willing to afford us some Testimonies of Antiquity, to what purpose I must now inquire that so we may avoid Confusion, and I may shorten my Answer. But here according to my own design, I must take leave of your Method of resolving yourself in your doubts, being arrived at that, which I took leave for order and

and clearest sake to call *the Reasons* of your Conversion; which convinced you so far, as to leave *our Communion*, and to espouse *that of Rome*. I will take leave of it with this Complement; that it really is the most admirable one I ever heard of for a Clergy-Man of above Threescore.

CHAP. VI.

His Proofs of a Monarchical Church under one Supreme Head from Scripture Answered.

THE Fruit of your noble Method, and the effect of all your Search hitherto hath been (as far as I can perceive) that you have met with a Definition that pleases you: Now except you take S. N. to be as infallible in making of Definitions, as the Pope is said by some (and perhaps believed by you) to be in making of Canons for the Church, and that you ought to submit to his Definition, just as you do to the Popes Decrees, with all submission; without any scruple, or examination; you know it will be expected from you to prove this his Definition to be true: I cannot dare to think you so much a Madman as to believe S. N.'s Infallibility at Definitions, and therefore now do wait for your proof of these two things.

First, That this your espoused Definition is true, that is, that Christ his Catholick Church is Monarchical, and governed supremely by one chief Pastor, his Generalissimo (a very fit Title in a literal sense for some of your Popes) or Vicegerent here on Earth; and Secondly, That this Definition doth belong to the Church of Rome, and not to the Church of England: Do but prove me the first, and I'll forgive you the trouble of proving the Second, and bestow it on you, as a just reward for your pains about the first.

But before we begin, I must desire you to remember not to confound Particular Churches with the Catholick Church, and not to take that as said of the one, which does certainly belong to the other.

You begin your Proofs with Scripture, which a Man may easily

pg. 7.

pg. 7.

sily see is not at all on your side, you give us *thence* so few, and *those* nothing to the purpose. For as to the first out of *Acts the Second, Verse 1.* how *that* which is only an *Historical Relation* should be a *Heavenly Representation*, I cannot imagine. No Body will deny that they that meet as the *Apostles* then were, *ἐν τῷ αὐτῷ*, in one place [not *ἐν τῷ αὐτῷ* as you falsely quote it, and as ill translate it, *at the same work*] should be as the *Apostles* then were *ἑνωμένοι* of one accord, or of one mind; and which is more, that every *Particular Church* over the World should be as to the *Rule of Faith* *ἑνωμένοι* of one mind; but I can never believe that for this reason *they* are, can, or ought to be *ἐν τῷ αὐτῷ*, always meet at the same place, which your use of it would insinuate, and must require the *one* as well as the *other* for your purpose. But what this is to a *Monarchical Church* with a *supreme Head* I cannot guess; nor your other from St. Paul's frequent *Injunctions* to his several *Plantations*, that *they* should be all of one mind, and speak the same things. You had done well to have quoted some passages to have illustrated what you say, or at least to have put down some references in the *Margin*, but this alas was not convenient, then even those that swallow what you say without examining, could not avoid seeing the *Fallacy*; for whereas St. Paul writing to *Particular Churches* exhorts them to be at *Unity* among themselves, you would fain turn it as if he should exhort them as to all *particulars* and *circumstances*, to be at *Unity* or to have the same with the *other Churches*; as if writing to *Ephesus* for example; he should exhort them to be of the same mind, and so speak the same things with the *Church of Corinth*, with the *Church at Thessalonica*, &c. Shew this, and I'll yield the point; but remember that if you mean of the same mind and to speak the same things as to matters of *Faith*, this as it need not be proved, no Body gainsaying it; so it does no ways serve what you cited it for, to prove a *Monarchical Church*.

It cannot appear otherwise than very strange to all considering Persons, that *these People* should generally with so much confidence affirm, that our *Saviour* left his *Church* in such a condition with a *Supreme Vicar* over it, and yet like you, when they should come to make the thing apparent from the *History* of those first times, penned in the *Gospels*, *Acts* and *Epistles*, are forc'd

forc'd to drop the proof of it, and to impose upon *their Readers* a *scrap* or two out of *those writings*, not one jot to the purpose oftentimes. You will easily find that I mean this of you, and I must needs say that these your two *useless proofs*, I mean *Quotations* for they are far from *Proofs*, forced me upon this Remark,

C H A P. VII.

His Arguments for a Monarchical Church out of Antiquity refused.

ONE comfort however you seem to promise us, that you will make your Reader amends by your *Testimonies* out of the *Fathers* for your being so short, and so destitute of 'em from *Scripture*. You begin them in a quaint stile, which I believe you took for a pretty fancy. I followed (say you) I must confess a loaf off, her [*the Kings Daughter* all glorious within] *Companions, that followed her*, &c. This passage is one of the pleasantest that I ever met with, and the fullest of Figure: I must profess, till I saw your Book, I always took St. Dennis, Ignatius, Frenau, &c. for *Members* of the Church, and never in the least dreamed that these persons were *her Companions*, or the *Virgins that are her Fellows*: and I must own that it is the first time I ever heard of a *Members* being a *companion to the Body*, or that a Man without the breech of common sense may say that *his Hand or Foot* is a *Companion* of his *Body*. Pag. 7.

But you, Sir, had been contemplating just before the ravishing Beauty of the *Kings Daughter* all glorious within: and the *Virgins that be her Fellows* and *Companions* did so run in your head, that 'tis no wonder you mistook Dennis the *Arcopagite* and the rest you mention after him for the *Queens Companions*. At present however we must let them pass as *such*, whom you followed you tell us and *listened what they said of her, and overheard*, First, *Dionysius the Arcopagite* St. Pauls Scholar. 2dly. *Clemens Romanus*, &c.

'Tis commonly said it's ominous stumbling at the Threshold, and a bad preface to trip at the first attempt, and this truly is your very case, for it is a great mistake you should overbear either of them two using those passages you mention, since neither of

Now *this passage* is so far from proving what you would have it, that there is but *one Supreme Bishop*, who you say is *he of Rome*, that it asserts the *direct contrary*, for if it proves, as you say it does, that there is but *one Altar* and *one Bishop*, I am as certain that it proves that *one Bishop* to be the *Bishop of Philadelphia*, and that *one Altar* to be this *Bishops*, since he exhorts these *Philadelphians* to *make use* and *keep to that Eucharist*, that was to be received from *that one Altar*, that did belong to that *one Bishop*: and that *one Bishop* I am sure was the then *Bishop of Philadelphia*. I will not urge upon you any place of *Ignatius*, but will only say, and will be at any time ready to prove, that he that cites *Ignatius* for a defender of a *Monarchical Church* under *one Head on Earth*, either hath not read *Ignatius*, or does not understand him.

What you urge from *St. Cyprian* is to no purpose, since every one owns that every *Member* ought to keep the *Unity* of that *Church* to which he doth belong, and that no *Man* that is disobedient to the *Church his Mother*, will ever have *God* for his *Father*. Nor your long quotation from *St. Irenaeus*, where your faculty pag. 8. of translating appears to be none of the best, *This Preaching and this Faith*, when the *Church* had heard spread through the whole *World*, she diligently keeps, as it were dwelling in one *House*; to wit, having one *Soul* and one *Heart*, &c. which give me leave to alter a little to *St. Irenaeus* his good sense, and then you shall have my Answer about it. The [Catholick] *Church* having received this *Preaching* and this *Faith*, although [she be] dispersed over the whole *World*, yet keeps and preserves them as diligently, as if she [were confined to or] did inhabit a single *House*; and she doth believe them without any difference or disagreement, as tho' she had but one *Soul*, and but one *Heart*, and accordingly doth both preach, teach, and deliver these things, [these Articles of Faith] as if she had but one *Mouth*, &c. Of all the passages in *Antiquity*, I wonder what ill Fate put this piece of *St. Irenaeus* in your way: had you considered it well, I am sure we should not have met with it in your *Book*, since it does perfectly ruin the whole design of this part of your *Book*; for whereas the benefit you intended from it was to help you to prove that the *Church of Christ* is *Monarchical* under a single head, there is nothing less here, and every thing contrary; for as it speaks of the *Catholick Church*, as one through this

Unity

Unity of Faith, so it proves (what we of the Church of England so much contend for) that the Particular Churches of Germany, Spain, France, Egypt and the East, of Lybia, Jerusalem, Rome, and the rest, do make up this Catholick Church, without the least hurt of a Head over them all, or of any other Unity than that of Faith, the Light that doth, like the Sun, equally enlighten every where. You will say perhaps that the Church of Rome is not expressly mentioned here, and that probably it is, because all these Particular Churches mentioned are the several parts of her Body which really is the same as the Catholick Church, But to spoil this groundless Pretence, not to insist on it that by the Churches constituted in the middle of the World in this passage, She as well as Jerusalem, and the Churches betwixt them is certainly intimated; I desire you but to peruse the Third Chapter of his Third Book against Heresies. Having in the beginning of this Chapter urged against the Hereticks that none of the Apostles delivered to the Bishops their Successours any such things as they impiously taught, and that he could shew this from the

—neque ba-
que in Me-
dio Mundi
sunt consti-
tuta.

b Sed quoniam valde longum est in hoc tali volumine Omnium Ecclesiarum enumerare Successiones, — Roma fundata & constituta Ecclesia — Traditionem, &c. St. Irenæus l. 3. c. 3. contr. Hæres. Edit. Fœuardent. 1625.

Successions in all the Churches, he thus addresses them, b But because it is too tedious in such a Volume as this is to reckon up the Successions of all Churches, &c. he then reckons up that of the very great and very ancient Church founded at Rome by

St. Peter and St. Paul, &c. If this passage do not prove the Church of Rome to be one of all these Churches, and as Particular a Church, as any of the rest, I will for the future (as you did) abstract my self, and deny my Eyes as well as my Reason.

PAG. 9.

What you quote from Clemens of Alexandria and Tertullian, two of whose passages are part falsly, and part lamely translated) are nothing at all to your purpose, they only speak of the Catholick Church as one through the Unity of Faith, not a word of the Church of Rome; or of her being that one Church under one Head Bishop.

PAG. 9.

—Sævis
in ira
duo aut tri-
bus.

The same advantage and no more doth that from St. Chrysostom afford you, which says, The Apostle calls it the Church of God, that he may shew it may be reduced into one [which with your leave I would express thus, to shew, or having shewed, that is ought to be at Unity, &c.] All which is no more than what the

the *Members of the Church of England* have said a Hundred Thousand times, that *every Church*, as well as *that at Corinth* ought to be at *Unity*.

You might have quoted our Collect for all Conditions of Men. pag. 9. [O God, the Creatour and Preserver of all Mankind, &c.] instead of the passage out of Theodoret, only you had a mind to shew your great reading, otherwise *ours* would have served you to all the purposes *this* can, they both saying the same thing, that is, not one syllable to your intentions. St. *Ambrose's* and St. *Hierome's* are just the same, speaking that which *none of our Church* can deny, every member of it doth believe that there is one *Catholic and Apostolick Church*, and at the same time is as ready to profess, that he doth no more believe than any of the *Primitive Christians* ever did, that the *Church of Rome* is that *Church*, or that that one *Catholic and Apostolick Church* is governed by one *Supreme Pastor* the *Bishop of Rome*; which was the thing you were to prove, but how little you have performed it, I dare appeal to any one, that would but, as he reads, consider, and compare your quotations, and what I have said upon them. pg. 10.

More Testimonies; it seems, you could *hauri* vivus, but you say, it were too tedious, either to write or read, &c. There is another reason why they would be tedious, and that is, because if they are no better than *the's* we have had already, they would have been nothing to the purpose: and to say those Testimonies you have presented us are not *the best*, would be to disparage your *prudence and parts*, which we need not do: One more however you cannot refrain giving us for *god's own sake*, that of *Constantine the Great*, whose *Zend* for the *Unity of the Catholic Church*, and his most earnest endeavours for the *peace thereof* all know and admit, and therefore 'twas needless to recite, since it hath not one syllable to your *business*, which was not to prove, what both sides affirm, that there is a *Catholic Church*, but that the *Church of Rome* is that *Catholic Church* governed by one *Supreme Pastor*. *Quod restat probandum & eternum restabit.*

One thing I must desire of you by reason of these passages, that if ever you set up again for a *Writer*, you would either tell us what Editions the Books are of which you quote, or name the Books you pick'd

pick'd *him* out of; you cite the 62d Chapter; *Kalepin's* Edition says it's the 64th: you quote the 63d, and he says it's the 65th Chapter of *Ensebin's* 3d Book of the *Life of Constantine*.

C H A P. VIII.

The Ridiculousness of his Attempt against Protestant Communion is exposed; and an Unity of Faith among them proved.

pg. 10.

HERE, as tho' you had done wonders by your Authorities, you not without a secret vain glory, say, *What would I have once given to have found such an Unity amongst Protestants? to have England, Scotland, Denmark, Zwethland, Geneva, Zurick, & a thousand Unions; nay to have found but one Country in my own dear Country, or perhaps one single Family so united a Brotherhood, &c.* I wish, Sir, that it might have been my good fortune to have met you sometime with money in your Pocket in this generous mood, I do assure you that I would have been reasonable, and for one Guinea, would have proved it to you, or have forfeited 40, that all these Churches you have reckoned up in the North and Western parts of Europe are as much *Unius Labii*; as all the *Proofs* you have tack'd together do either prove or require; for to repeat the substance of them, there is none of them all doth either prove, or offer at it, that all the Particular Churches of Christ should have the same Customs, Rites, Ceremonies and Discipline without any difference one from another. That which they prove, and indeed there is but one that doth it clearly, that from *Irenæus*, is, that the Unity of the Catholick Church dispersed throughout the world, or, which is the same thing, of all the Particular Churches every where which do make up the Catholick Church was in and from the one Faith, which she had from the Apostles: and this Faith was that which we call the Apostles Creed, a Summary of which St. *Irenæus* having set down in the *short* Chapter immediatly before this out of which you have your quotation, begins this Chapter as you have quoted that the Catholick Church, having received this Preaching and this Faith (so we included in the Apostles Creed, doth preserve it, and teach it inviolably, &c.)

and

and at the end of this same Chapter, he tells us, that the Church was so much *Unius Labii* (as your phrase is) in this Faith, that neither He that was more eloquent among the Pastors of the Church, will say [or teach] any things different from these [Articles of Faith] for no Man is above his Master: nor he that is least expert, will diminish any thing from this [Faith delivered or] Tradition. For since the Faith is one and the same, neither he that can say most about it, doth add any thing to it; nor he that can say least, doth take any thing from it: This Faith then (to use St. Irenaeus's simile) like the Sun, enlightens all parts of the world, shines to them all, and doth influence all with her one Faith, as with a common heat, and makes all that embrace it throughout the world to become the consistent parts of the Catholic Church.

By this time I do not question but that you think your *Guilt* might have been in danger, since no man that hath common sense can deny, that the Churches of England, Denmark, Sweden and the rest are *Unius Labii* in this Faith, which is equally embraced and professed by them, and therefore hath the same influence over them, that it had over the several Churches in St. Irenaeus his time, to make them true Members of the Catholic Church. So that as all your money would have been lost on this account, so your Pity over your own dear Country is not only lost but childish and ridiculous too, and would far handsomer have become a Woman that never saw farther than her Psalter, than you that pretend to such a large knowledge in Fathers and Divinity.

But tho' your Pity were lost, you are resolved your Country shall not want your hearty prayers, that true Charity may possess their hearts, and that there may be a most holy love planted, and reigning in their hearts for ever, &c. I used to think it was the opinion of the Church of Rome and her Party, that we of the Church of England wanted the true Faith, if so, you are not then so charitable for all your Pretences as you might be, and a little petition, that true Faith, as well as true Charity may possess our hearts, would not be so very much, or so troublesome for you, now you are on your Rock, to put up for me. But perhaps your opinion is,

E-

that

neque qui valde prevalet in Sermone ex in qui presunt Ecclesiam, alia quam hac sunt, dicet. Necnon enim super Magistrum est: neque infirmus in dicendo deminorabit Traditionem. Cum enim una & eadem fides sit, neque is qui multum de ea potest dicere, amplius, (Lampias) neque is qui minus, deminuat. St. Iren. c. Har. l. 1. c. 3. Editi. Feuard.

Ibidem.

pag. 10.
11.

that our Faith is good enough in this Church, only that we are an ill-natured, uncharitable Church, and therefore want such an Oration as you to obtain for us the Gift of Charity. But do we want Charity so much more, than our neighbours at Rome? God will one day judge, and let the World do it in the mean time, whether we or they want it more, they that damn all besides their own Church, or we that hold that *evils they may be saved*. And for our Faith neither shall we need to flatter our selves; by and by we shall be called to account by you about it, and proved to our sorrow to want that altogether as much as Charity, so that in the mean time how are you the compassionate, and charitable Man?

'Tis no wonder that one that hath made so great a mistake, as to say, there is no Unity among the Reformed Communiti-
ons, should make such ado to make the Church of Rome appear great, by reckoning up all the Universities, Bishopricks, &c. that own and submit to the Pope's Jurisdiction. I have not so much time to trifle away as to examine whether your Muster be right; all that it proves is, that a great many Churches that by the Rules of Christianity, and by the ancient Laws of the Catholick Church were free and independent, do now labour (willingly or unwillingly I do not pretend to know) under the Usurpation of the Church of Rome and her Universal Bishop, which Title Gregory the Great, himself a Bishop of that See, thought Antichristian. When you reckon Sicily and its Bishops, you ought to have remembered, that they have a Supreme Head of their own, the King of Spain (who is therefore once a year excommunicated by the other Supreme Head at Rome, but, for quietness sake, is constantly the next day absolved) who acts as supremely and Independently there, as the Pope himself does in Rome or any part of Italy. But this perchance you did not know, and therefore 'twould be very unreasonable to expect a true account of it from you.

CHAP. IX.

A Digression, wherein is proved that the Church of Rome is a particular Church, and that the Unity among the Primitive Churches was in Faith only.

YOUR next design, If I understand you right, is to prove the *Supremacy* of the *Bishop of Rome*. But before I undertake to talk with you about that, I will take leave to make a *Digression*, the Design of which shall be to shew you (that I may not be only employed in pulling down what you build) how much you have been mistaken about your Notion of the *Catholick Church*, and how miserably that Definition of *S. N.* or rather the *Romish Missionaries* have imposed upon you. I will contract it as much as I can, and care not how short I am, so that I be but clear and intelligible.

The things therefore I propose to make appear *arabish*,

First, That the *Church of Rome* in the *Primitive times* was looked upon to be as particular a Church, as any other they are being.

Secondly, That as an *Unity in Faith* was always required in every *Particular Church* to make it a true branch of the *Catholick Church*, so there were in those *Primitive times* always found and always allowed of, differences as to *Practices, Ceremonies, Discipline* and such things between the several *particular Churches* without any breach of *Catholick Peace and Unity*.

1. The first of these I am almost as much ashamed to attempt, as to prove that I had a Mother, it is so plain and visible through all *Antiquity*: that I admire any Man that owns the Reason can in the least question the *Church of Rome's* being as *Particular a Church* as any of its neighbours; such I am sure *St. Paul* thought it to be, when he wrote his *Epistle* from *Corinth* to that *Church*, and such *St. Clement* knew it certainly to be, when he writes in the name of the *Church settled at Rome* the famous *Epistle* to the *Church of Corinth*: the *Epistle St. Ignatius* wrote to it, just before his *Martyrdom* there, does equally prove it with

The other two, and not one syllable is there to be met with in these three best Monuments of Antiquity (as far as I can see) that does at all advance her above the common level of the other her sister Churches, or in the least hint her any ways being the Mistress, or Mother of them all, as the late and our modern Wife-men are pleased to say she is, but for proving it are willing to be excused.

I question not but what I have cited out of St. Irenæus proves the sentiment of him and his time to have been, that she was a particular Church among the rest in the world; he was certainly of this opinion, when telling the Hereticks that it would be too tedious to reckon up the Successions of ALL the CHURCHES, he puts down that of Rome, which he could not have done, had not she been one of those All he there mentions. I will but produce one more upon this too evident a

d — *Eda vero Origine Ecclesiarum suarum: evolunt ordinem Episcoporum suorum ita per Successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris, &c. habuerit quidem & antecessorem. Hoc enim modo Ecclesie Apostolicæ censu suas deserunt: sicut Smyræorum Ecclesia habens Polycarpum ab Joanne conlocatum refert: Sicut Romanorum Clementem à Petro ordinatum edit: proinde utique & ceteræ exhibent, &c. Tertull. de Præscrip. c. 32. Edit. Franc. 1597.*

point, Tertullian^d, who challenging the Hereticks to shew the Original of their Churches, the Succession of their Bishops in a direct line from either an Apostle, or an Apostolical Person that always kept with in the Unity of the Church, tells them the Apostolical Churches could do this; for example the Church of Smyrna that had Polycarp placed there [for their first Bishop] by St. John, the Church of Rome that had Clemens ordained by St. Peter, and for the rest of those Churches, that they did the same.

2. I'll pass now to the second point to shew, That as an Unity in Faith was always required in every Particular Church to make it a true part of the Catholick Church, so there were in those primitive times always found, and always allowed of, Differences as to Practice and Ceremonies, Discipline and such things between the several particular Churches without any breach of Catholick Peace and Unity.

As to the Unity by Faith, I need not much, if at all, insist upon the proof of it, since we both make it necessary to the being a Member of the Catholick Church: St. Irenæus in the Chapter you and I quoted, doth sufficiently prove that it was the

Faith

S. Irenæus
Cont. Hæ.
l. 1. c. 3.

Faith received from the Apostles, that made the Church one; that it was that which enlightened, and therefore saved every particular Church as well as particular Person: No Man speaks more of the beauty and necessity of Unity, and yet that He meant it only as to an Unity of Faith, is very apparent from that famous Epistle to Victor Bishop of Rome, who had most imprudently & irregularly excommunicated the Asiatick Churches for not keeping Easter at the same time He and most other Christians did.

In this Epistle he tells Victor that before his time, All Churches tho' several of 'em differing in this thing of the time of observing Easter preserved Catholick Peace, and did communicate one with another, notwithstanding such a difference. He

give him the Instance (in this same Ep.) of St. Polycarp and Anicetus, who differing and resolved so to continue in his point, did most lovingly communicate together at Rome it self: Anicetus, as a particular mark of Honour and Brotherly Love, permitting St. Polycarp to Consecrate the Eucharist in his Church and stead: and did as lovingly part. He further informs him, that it was not about

the time of observing Easter only that there were Differences between particular Churches: he mentions the much greater variety in the great duty of Fasting, that some fasted but one Day, some two, others more: yet did however preserve Peace and Unity with all that differed from them; and so he says, they still did continue to do in his time: and concludes this Narrative thus, That the Diversity of their Fasts did commend the Unity of their Faith; than which I could never desire a more evident proof for what I have affirmed, that different Customs were found and allowed of in the different particular Churches without breach of Catholick Unity and Communion.

*Tertullian is as expresse in both points of the Unity of Faith, and diversity of Discipline and Customs, that tho' the first is necessary to all Churches, yet that the other is lawfull and practised in different Communions. * The Rule of Faith*

(says he) is altogether one, immovable, & incapable of any Reformation or Altera-

Neque enim de Die (viz. celebr. Pasch.) solum controversia est, sed etiam de forma ipsa Jejunii. Quidam enim existimant unico die sibi esse jejunandum: alii duobus, alii pluribus — nihilominus tamen & omnes isti pacem inter se retinuerunt, & nos invicem retinemus. Ita Jejuniorum Diversitas Consensionem [suboritur] Fidei commendat. apud Euseb. Hist. Eccl. l. 5. c. 24. Ed. Valer.

*e Regula quidem Fidei una omnino est, sola immobilis & irreformabilis, credendi scilicet in unicum Deum.—
tion,*

Hac Lege Fidel manente cetera jam discipline & conversationis admittunt novitatem correctionis. Tertul. de Virgin. valand. c. 1. Edit. Frank.

continuing firm, the other matters of Discipline and Manners do admit of Correction or Amendment. These two eminent Writers are so clear and convincing in this matter, that I'll wave the producing any more Authorities to this purpose, besides that of the very eminent and famous Firmilian Bishop of the Cappado-

f Eos autem qui Romæ sunt, non ea in omnibus observare quæ sunt ab origine tradita, & frustra Apostolorum auctoritatem pretendere; scire qui etiam inde potest, quod circa celebrandos dies Pasche, & circa multa alia divina rei Sacramenta, videat esse apud illos aliquas diversitates, nec observari illis omnia aequaliter quæ Hierosolymis observantur. Secundum quod in cæteris quoque plurimis Provinciis, multa pro locorum & nominum (hominum) diversitate variantur; nec tamen propter hoc ab Ecclesia Catholica pace atque unitate aliquando discessum est. Firmiliani Epistola Cypriano, inter Epist. Cypriani 75. p. 110. Edit. Oxon.

stirring the Peace and Unity of the Catholick Church, by breaking Communion with other Churches upon such accounts, for in the next words to these I cite, himself mentions that in very many of Cum unafis ther Provinces, many things were varied according to the diversity of Fides, cur places and names, (men) however that the Peace and Unity of the sunt Eccle- Catholick Church was not hereby broken; & Idei Sicut. fiam di- versa consuetudines, &c.

3. Interrogatio Augustini ad Gregor. M.

tion, after which he sets down an Abridgment [as Irenæus had done above] of the Apostles Creed, and then proceeds *hæc Lege, &c. This Law or Rule of Faith* Cyprian, acquaints the World, that they of the Romish Church did not observe in all things what had been delivered from the beginning (I pray then what's become of your Palladium, Tradition) and that they did to no purpose pretend the Authority of the Apostles: he instances about the Observation of Easter, and lays further to their charge some differences about many other divine affairs and administrations, and says that they do not observe the same Customs that are at Jerusalem. This he mentions not to blame them for them, but to reprove their Pride and their dis-

CHAP. X.

An Inquiry into Roman Unity under their Dictator.

HAVING now discharged my self of my digression, and satisfactorily I hope proved *that* which I undertook in it. I do now pass to your *Aduster* of all *those* places and persons under the *Pope*, the Unity of which, your assurance is, doth hence proceed, *because they submit themselves to the Judgment and Regulation of one Dictator, who conserves the ancient Decrees* PAG. 11. *of General Councils, deposited with him by the whole Church, from whom if any dissent, or walk irregularly, he is severed and cut off from the rest of the Members, &c.*

That the *submission* of all *those Churches* you mention to the Dictator at Rome, is the cause of *that* Unity you say is among them, no Body does deny any more, than that all the Philosophers among the *Gentians* would have been as much at Unity, had they made *Aristippus* or *Pyrro* their Universal Dictator, and resolved never to think, speak or write besides what he was pleased to command or teach them. The Question betwixt us is, whether *Christ* did leave his Church in a Monarchical State under the sole ordering of *St. Peter* at first, to be continued after his decease under the successive Bishops of Rome; and this is the thing to be proved; as for what you talk about the Roman Dictators keeping and managing the Canons of General Councils, I question not before we part upon this head to prove your Reasons for it either false, or ridiculous.

But before we go any further, is the Church of Rome really at that Unity that one might expect from its having such an Universal Dictator over it? I trow not; for did you never hear of that long bandying (which perhaps is not ended) about the Immaculate Conception; nor of the violent Feuds betwixt the Jansenists and Molinists, which for all the Popes determination continue to this Day? Is that whole Community agreed about the Infallibility? How is it then that some are for the Personal Infallibility of the Bishop of Rome as such; some that He is soon-
ly

ly in *Cathedra*; some that only a *General Council* is such? Are they agreed about his *Jurisdiction*? How is it then that some put him under, and others above a *General Council*? Is his *Supremacy* determined wherein it doth consist? Whence is it then that the *Clergy of France* so lately made *Determinations* for the *Limitation* of it, and to deny his *Deposing Power*, or *Medling* in *Temporals*: And the *Clergy of Hungary* under the *Arch-Bishop of Gran* did 1684. Condemn the *Determinations* of *France*, to omit the *Inquisition of Toledo* doing the same thing again them? What was the reason that the *Pope*, who is *Dictator*, and might with a word as such silence these *Quarrels*, suffers these contrary *Determinations*, but that he hath wit enough to know that he is not so much a *Dictator*, as Mr. *Sclater* makes him, in *France*, and that his *Bulls* would signifie no more there about these things, than they did about the *Regale*. Are not the *Professed Members* of that *Communion* for all their *Dictator* still quarrelling and bandying one against another, witness the *Satyrs* and *virulent Libels* betwixt the *Jesuites* and the *Carmelites*, to pass by the more personal ones betwixt *Blaimbourg* and *Schellstreet*, betwixt *Alexander Natalis* and *D'enghien*, betwixt *Arnauld* and *Malbranch*, I will but ask you one question, why all *F. Alexandre Noë's* Books, wherein he hath done all he can to vindicate their *Religion*, were all condemned to the *Fire* not excepting one by this *Pope's Breve* in *Eighty Four*. I doubt we shall find that *Dollors* differ about the *deposing Power* and the *Pope's Supremacy* in the bosome of the *Church of Rome* it self: and that the *French* did not submit quietly to the *Condemnation* of their *Determinations* by the *Clergy of Hungary*.

These things perchance are most of 'em news to you, and therefore you cannot be blamed for thinking or writing that they are at *Unity* under their *Dictator* at *Rome*, because you knew no better; but if you be angry and say you did know them, I desire to know how you could say that the *Members* of that *Church* to submit to that *Dictator*, and are at *Unity* under him, whereas the *Instances* I have given are more than enough to convince, that what you have written is but a *Dream*, and your own confident mistake.

CHAP. XI.

Arguments from the Three first Centuries and the beginning of the Fourth, for St. Peter's Supremacy, answered.

TO leave this and proceed in your Book, your business being as I told you above, to prove that *Christ* left his Church in a *Monarchical State* under the sole ordering of *St. Peter* at first, to be continued after his decease under the successive *Bishops of Rome*: It is strange to see how confusedly you go about it, but much stranger that you should begin with *St. Dennis*, and not with the *Scripture*. But I am afraid this Book it self, as well as the private Spirit that used to sense it, are now disesteemed by you alike, and that it is look'd upon as a far more dangerous than usefull Book, and so fittest to be set aside, where there is no absolute necessity of bringing it upon the Stage.

For your Testimony from *St. Dennis*, you know my mind already, and we shall have occasion by and by to talk a little more about him. *St. Irenaus* his Testimony had come in I think, a little better under your last Head among your Testimonies for the *Unity of the Catholick Church*. But how it proves *St. Peter's Supremacy* I cannot devise, except you can prove that *St. Peter* and *St. Paul* were but *One Individual*, and make them two into one Man, as (p. 76.) you have made *Scotus Erigena* into two: Nor is there a word here about *Supremacy*; all that *Irenaus* saith is, * that *St. Peter* and *St. Paul* by their joint endeavours having founded that Church made *Linus Bishop* there, &c. which place seems to (if it really do not) exclude *St. Peter's* being Bishop there himself at all, so far is it from proving his Supremacy.

But if it will not serve for this purpose, let's see what it will doe for to prove the *Catholick Church* to be *Monarchical*, and no other than the Church of *Rome*. You found (say you) *Irenaus* [I'll venture to put in, saying, for without it or such a word

* Ομιλιαντες ὅτι, ὃ οἰκοδομήσαντες οἱ μακάριοι Ἀπόστολοι τῷ Ἐκκλησίαν [viz. Romæ.] Δίω τῷ τῆς Ἐπισκοπῆς λειτουργίας ἐνεχέοντες, *Iren. c. Har. l. 3. c. 3. Edit. Fecard.*

I must confels that I cannot make English out of your Period,] *that it was of necessity that every Church should agree with the Church of Rome, &c.* Your translation here I cannot admit, for *convenire ad hanc Ecclesiam* is surely to come up to this Church; the reason of which St. Irenaus makes the *potentior Principalitas* (which I wonder you should omit in your Translation) the more powerfull Principality, the Supreme Civil Government, Rome then being the Imperial City of the World, and the Seat of the Senate and chief Judicatures, which must of necessity bring People, Christians as well as others, thither from all parts, and therefore make the Church of Rome a most visible and eminent Church, and so the fittest for St. Irenaus his design against the Hereticks, when he had obliged himself to reckon up the Succession of one among the several Apostolical Churches of the World.

I am not ignorant your now party are very earnest upon this place, and very desirous to have it believed that by *potentior Principalitas* here is meant the Dignity and Jurisdiction of the Church at Rome over all other Churches, and that therefore they should resort to her as to their Head and Mistress. But not to insist on the Inconsistency of such a sense of these words with all the accounts we have of this and the rest of the Apostolical Churches from the purest Antiquity (which I could easily shew, had I room here,) I onely ask them, what every Church was to go thither for? Was it for the Catholick Faith? that Saint

^a *Traditionem igitur Apostolorum in toto mundo manifestatam in omni Ecclesia adest perspicere omnibus qui, &c.*
Iren. cont. Hæ. l. 3. c. 3.

^b Irenaus assures us they, every one had at home, the Apostles after their Churches planted delivering to them the true Faith, which then was kept as he assures us, inviolably by them, and therefore no need to

go to Rome for it. Was it for Discipline? There was as little need for their going about this as for the other, since in the several Churches which they planted, the Apostles ordained them Bishops, delivering to them ^c *summ ipsorum locum Magisterii*, their own place and power of Jurisdiction, which certainly was for Discipline. If they of your Party can invent any other business for their going thither, I do not question but that any of our Writers will be able to refell it, as soon as mentioned.

^a Idem
Ibidem.

By this time you have taken leave of *St. Peter*, and are got to *that*, which you will begin again *two pages hence*, to prove the *Primacy did not dye with Peter*; for Method truly I cannot but admire you: but must however take your Arguments, as they come. Well then you say of *St. Clemens*, that under him a great dissention arising among the *Corinthians*, He wrote power-pag. 11. full Letters [I wish you had told us how many, *Eusebius* that had almost as good opportunities as you, heard but of one, and we commonly think it was but one that he wrote on this account] to them, compelling them to Peace, repairing their Faith, and declaring what Tradition they had lately received from the Apostles, &c. This Testimony, to give it its due, if it can but pass Muster, will do your business, this compelling looks as if a Generalissimo had to doe about it, and this repairing their Faith shews as clear as the Sun, that the Bishops of Rome had the sole keeping of the Apostolical Faith and Tradition, that so if any Church had lost it, they might know whither to go to have it repaired; a much nobler Province than that of conserving the ancient Decrees of General Councils.

But is all this certainly true? why did you not then give us the passages where *St. Clemens* is so brisk upon the *Corinthians*? no, Sir, if you had, they must have been of your own making for I am pretty certain there is no such behaviour in that letter, but the direct contrary. I have particularly perused it upon this very occasion, and can meet with nothing, but *suasory Arguments* there, such as might have become any other Bishop as well as him; and therefore I must take the freedom to tell you, that I do not believe you have read this Epistle over, and that it was those you transcribed that imposed upon you, as you have done upon your Reader: and the same opinion I must have of your next Testimony from *Tertullian*, for could any but one that is a stranger to that particular Book (as well as to the rest of his Writings, as I believe I shall find you) quote him calling the Bishop of Rome *Pontifex Maximus*, Bishop of Bishops, *bonus Pastor* and *benedictus Papa*, when the Bishop of Rome is not once mentioned in this Tract; but granting him to be aimed at there, is it not as plain that all these Titles are given purely in derision [and therefore prove nothing to your purpose] by *De Pudicitia*. *Tertullian* now a Heresiarch, and in this Tract ridiculing the

discipline of the Catholick Church? You might with as good a face have cited St. Cyprian and the African Bishops in Council with him calling the Bishop of Rome Bishop of Bishops, for him I verily believe they meant there, tho' they did not name him: but that there was such a sting in the tail of these Bishops Preface to their Council, as would have spoiled all your designs, and have blown away all your groundless talk about a Supremacy; for after they had resolved to give their own opinions concerning what they were met about, without judging others, or denying to communicate with those that might be of a different Judgment, and had said that none of them made himself Bishop of Bishops, or attempted to fright any of their Brother-Bishops into an Obedience, or Submission to their Opinion, (by which expressions they more than seem to wipe the Bishop of Rome) they give the reason of this their temper and moderation, because every Bishop — had his own

— Quando habeat omnis Episcopus pro licentia libertatis & potestatis suae, arbitrium proprium; tamque judicari ab alio non possit, quam nec ipse potest judicare. Sed expectemus universi Judicium Domini nostri Jesu Christi, qui unus & solus habet potestatem & praeponendi nos in Ecclesia sua gubernatione, & de actu nostro judicandi. Concil. Carthag. Episcoporum 87. A. D. 256. apud Cyprianum, p. 229. Edit. Oxon.

Free-will, and could no more be judged by another [the Bishop of Rome himself not excepted,] than judge another [Bishop] and upon this conclude for themselves, that they must all expect the Judgment of our Lord Jesus Christ, who alone had the power as of making them Bishops for the Government of his Church, so of calling them to an account for their discharge of the care and employment he had placed them in.

There is no one that hath read St. Cyprian and considered him, that will not grant I might easily bring twenty places as evident as this for the Equality and Independency of Bishops: But I must remember my task is to answer yours, not to write a Book on this subject. However this I could not omit thereby to obviate your quotation from him as if he should say the Church of Rome is the Mother and Root of the Catholick Church¹, whereas his advice (as he tells Cornelius here) to those persons was, upon his having communicated to them the Legality of Cornelius his Ordination about which there had been so much dissention, to keep to Unity the Mother and Root of the Catholick Church; and therefore to communicate with Cornelius who was

a Catho-

p. 12.
¹ Cypriani
Epistola 45.
Cornelio,
Edit. Oxon.
Pamel.
42.

a *Catholick Bishop*, and not with the *Schismaticks* who did not keep to the *Unity* of the *Church*, for the persuading of whom to such *Unity* he had sent among them *Caldonius* and *Fortunatus*. A man would guess from your saying that *Cyprian* goes on, and advises the *Bishops* of *Numidia*, &c. that this *Epistle* had been writ to them, but this is but another touch of your skill, and reading the *Authors* you quote.

But now you are returned to *St. Peter* again, whom *Eusebius* pag. 12. (you say) calls *μεγιστος*, the *Prince* or *Prolocutor*, &c. which are betwixt you and me two very different things, that he *was* for his *virtue* or *zeal's* sake was their *Prolocutor*, I easily grant, but this does not prove him their *Prince* or *Supreme*, and you ought to remember that *honourary Titles* or *Compellations* are not to be rigidly taken, or stretched too far.

As to your *large Title* and *Testimony* from the *Epistle* of *Saint Athanasius* to *Marcus Bishop* of *Rome* (where again you have left *St. Peter*) upon which I suppose and that out of *St. Bernard* you ground your former Assertion, that the *Bishops* of *Rome* are the *Conservers* of the *ancient Decrees* of *General Councils*: I will be brief and tell you that it is a pitifull forged nonsensical piece of stuff, that you would here impose on us for the *Venerable St. Athanasius*. To wave *Dr. Cave*, and our own *Writers*, who make and prove it to be a forgery, your own great *Bellarmino* and *Baronius* had the same opinion of it, the latter of whom, as you may see in *Bellarmino* (*de Script. Eccl. in Gratiano*) hath quite ruined it. And here I cannot but admire that you should offer to put off such pitifull obsolete stuff in a Nation that hath so vast a number of learned men, and thereby to make your self ridiculous and contemptible, when such learned men as *Baronius* and *Bellarmino*, who had as much zeal as any for the *Chair* at *Rome*, and more learning than 40000—, had already baffled the forgery, and caused it to be hift off the stage. But such stuff it seems will down with you, and so doth that which is as bad, you may easily guess what it is I mean.

CHAP. XII.

*His Arguments from the Fourth Century for St. Peter's
Supremacy refuted.*

WHAT you wanted of evidence from the *three first Centuries* of the Church, which are far from affording you any *Practise* of such a *Supremacy*, or any hints of there being any such thing settled at *Rome*, but all speak the direct contrary to it, as I could very easily shew; you think to make up from little scraps of *Fathers* of the *fourth* and *fifth Centuries*, whose *Rhetorical* and *honorary Expressions* ought not to be taken in a strict literal sense, because otherwise it were easy to make them contradict themselves, nay, altogether unavoidable to prevent it. The Instance shall be in *St. Hilary* whom you first quote. He tells us (say you) *Christ gave St. Peter the keys of the Kingdom of Heaven,*

pag. 12.

" Super hanc igitur Confessionis Pe-
tram Ecclesia edificatio est —
Hec Fides Ecclesia fundamentum est,
Hilarius de Trinit. l. 6.

and that he built his Church upon him: and yet in another part of his Works ^a this Father makes the Confession it self (as most of the Fathers doe) the Rock on which our Sa-
vour built his Church.

pag. 13. If you will then take the words you quote in a strict sense, and I take those that I quote in as strict and literal; *St. Hilary*, I perceive, is like to suffer betwixt us, and be made directly to contradict himself. As to the key, that I'll answer anon. As we served *St. Hilary*, so we must *Epiphanius* about the Rock, whom you quote, making *St. Peter*, the first of the *Apostles*, the firm Rock upon which God's Church was built. Him ^b I quote also making *St. Peter's Confession* (not his person) the foundation of the *Catholic Church*. I must confess that it is purely necessity that forces me, or any of our

" Καὶ ἵκανον, ἂν οὐκ τῷ Πέτρῳ
ταῦτα ἡ ἀποστολὴ πλεονεξήσκειν
μὴ τῷ Ἐκκλησίᾳ. Epiphanius. adv. He-
ref. L. 2. Tom. 1. p. 500. Edit. Petav.

Church to shew these incoherences in the *Fathers* if taken in a rigid literal sense, whereas allowing them a latitude befitting *Homilies*, not *Controversies*, *Rhetorical Amplifications*, not close inartificial *Discourses*, they are consistent enough.

And

And so for St. Ambrose saying, *Christ left St. Peter, as it were the Vicegerent or Deputy of his Love to us*; in another place He pag. 13.

makes this very * Primacy, a Primacy of Confession, not of Honour, of Faith, not of Order; which expressions of his, together with the perfect silence of Scripture and Prime Antiquity as to the thing, make

* Statim loci non immemor sui primatum egit — primatum Confessionis utique, non honoris, primatum Fidei non Ordinis. S. Ambrosi. de Incarnat. c. 4.

me I must confess neither Proselyte to subscribe to, nor an Admirer of, what you quote from St. Hierome, that although God's pag. 13. Church was not so altogether founded upon St. Peter, but that the other Apostles also had a share with him in the Office [with your leave from your own Margin I translate, that all the Apostles were equal in the foundation, did equally receive the power of the keys, which expressions by the bye as they contradict your own Testimonies from St. Hilary and Epiphanius, so they ruine your pretensions for the Papal Supremacy of Jurisdiction] yet one is chosen amongst the Twelve, that a Head being placed over all, occasion of Schism might be taken away. I will but urge one place of Scripture, why I think I ought not to subscribe to it, and that is, Acts 8. 14. Now when the Apostles which were at Jerusalem heard that Samaria had received [by the Ministry of Philip] the word of God, they sent unto them Peter and John; which had Peter been their Head [their Prince, their General, as others call him] would have looked just as well, and not a jot less, as if the College of Cardinals upon any important business into France should delegate and send the Pope and the Dean of their College thither.

But to pass these Objections, and to admit St. Hierome's assertion, it nor that from Optatus concerning the Prima Cathedra prove any thing more than a Primacy of Order, which our Church I believe will not deny to the Bishop of Rome; but that's not the thing will, or ever hath for these eight or nine hundred years contented them, they are for a Supremacy of Jurisdiction, as well as a Primacy of Order; their chief ground for which pretension is, as I take it, the investing St. Peter their Predecessour with the power of the keys, the thing I shall according to my promise undertake here the consideration of.

The dispute betwixt us about it is, not whether the keys were given to St. Peter, which no body of our Church did ever deny,

deny, but whether he received them in his own person, for his particular use and trust exclusively to all the rest of the Apostles. That he did not receive them in his own person, is plain from, and the Judgment of, Antiquity; to you I need onely urge your

^p — *Cuncti claves regni caelorum accipiant, & ex aquo super eos Ecclesia fortitudo solidetur. L. 1. adv. Jovian. c. 14.*

^q *Unus pro omnibus loquens. & Ecclesia voce respondens. S. Cyprian. Ep. 59. Edit. Oxon.*

^r *August. Ep. 165. Edit. Frob.*

own Testimony from St. ^p Hierome who makes the Apostles equally to receive the power of the keys, and to be equal in the foundation of the Catholick Church; for others sake I might urge St. Cyprian ^q, who makes St. Peter the mouth of them all, and to make that Confession (upon which the keys were bestowed) in the name of the Church. St. Augustine ^r who is of the same opinion, and others, but I had

rather recurr to Scripture it self, where I think it is evident enough, that he did in the name, and for the use of them all receive those keys: This I prove from St. Matthew, who brings in our Saviour (within two Chapters from that ^s, wherein the discourse of our Saviour with his Disciples, and his gift of the keys to Peter is recorded) speaking to his Disciples as invested already

^s *S. Matt. 18. 17, 18. And if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be to thee as an Heathen man and a Publican; verily I say unto you, whatsoever ye shall bind on earth, shall be bound, &c. and whatsoever ye shall loose shall be loosed in heaven.*

with this power of binding and loosing ^t: which place with me puts it past all doubt, that the rest of the Apostles were equally concerned in that speech of our Saviour's to St. Peter, and thereby had equal power. But if they will not allow this place to suppose a power already given, they will not dare to deny that it doth confer, so that if he had the power given

to him particularly in the Sixteenth Chapter of this Gospel, they all have it now in the Eighteenth, and thereby the same Jurisdiction and Authority in the Church; which quite destroys all you have been hitherto about, which was indeed to prove St. Peter had the same Supremacy invested on him by our Saviour, which the Bishops of Rome do since from him exercise and enjoy; But how little you have performed, I dare appeal to any indifferent person, to your own self, if you will but compare your papers and mine together: so that I might save my self the trouble to try what you say about that Primacy not being

with

with Peter; but I will not, lest you should say, I left that part unanswered.

CHAP. XIII.

Arguments for the Primacy not dying with Peter answered, the Proofs out of St. Chrysostome for St. Peter's Supremacy fully confuted.

YOUR Arguments for the Primacy not dying with Peter are *pag. 13.*
few, and which is worse *nothing* to your purpose, since they are far from proving what you desire: but you ought to have remembered that it is not *onely* your Task to prove that there was such a Primacy, and that it was not to die with St. Peter, but that it was to descend to the successive Bishops of Rome after his decease, and not to any of the Apostles, nor to the Bishops of Antioch. But since I perceive we shall find the first, to wit of proving the Primacy not to die with St. Peter, too many for you, it would be cruel to put you upon proving any of the other: for as to that proof out of the Epistle of St. Hierome to Demetrias, all it proves is that Innocentius was Anastasius's Successour in the Apostolical Chair at Rome: now if you cannot prove hence, either that *this pag. 14.*
 was the sole and onely Apostolical Chair, or that it was always the chief and governing Chair of the Catholick Church, every one will see that you alledged a place nothing to the purpose, having not a word of St. Peter in it; that you cannot shew either of them, is what I, to prevent your trouble of inquiring among your people about it, will make appear in a very few words.

That the Apostolical Chair at Rome is not the onely Chair in the Church Catholick, Tertullian is demonstration; Run over (saith he) the Apostolical Churches, in which the very Chairs the Apostles used are to this day presided in by the Bishops in their several places: and then he reckons Corinth and Philippi, and Rome it self among the rest.

Percurrere Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedræ Apostolorum suis locis præsidentur. — proxima est tibi Achaia, habes Corinthum — Philippas, — Thessalonicenses, — Ephesum — Romam. Tertull. de Præscript. contr. Hæret. c. 35. Edit. Junii Franckeræ. 1597.

G

That

That it was not originally the chief or governing Chair is as

— * Post servatoris Ascensum, Petrum, Jacobum & Joannem, quamvis Dominus ipsos ceteris praeulisset, non idcirco de primo honoris gradu inter se contendisse, sed Jacobum cognomine Justum, Hierosolymorum Episcopum elegisse. Clemens apud Euseb. Hist. Eccl. l. 2. c. 1. Edit. Vales.

plain from * Clemens his Sixth Book of Institutions; That after our Lord's Ascension, Peter, James and John, tho' preferred [not Peter alone] by our Lord above the rest of the Apostles, did not thereupon contend among themselves for the first place of Honour, but chose James the Just Bishop

of Jerusalem. Whose Chair I am sure this passage makes Primus Honoris Gradus, the chief Cathedra in the world.

pag. 14. Having thus spoiled this your proof, your next will give me the less trouble, wherein St. Hierome tells Damascus, that in this miserable condition of the Eastern Churches being over-run by Heresies, he would stick to St. Peter's Chair and that Faith commended by St. Paul, &c. which passage would have cleared it self, had you but been so just as to have translated the very next words, which bring us St. Hierome's reason for this his resolution of slighting all Hereticks, and communicating with the Apostolical

— Inde nunc mea anima postulat cibum, unde olim Christi vestimenta suscepi. Hieron. Ep. Damaso.

Chair at Rome, because he had in that Church been first made a Christian, and therefore thence would receive the spiritual food for his Soul. Had you Mr. Sch. but made

St. Hierome's resolution your own, you had never fallen from the Catholick, Apostolical and Orthodox Communion of the Church of England unto that of——. In the mean time remember that you have not proved either a Primacy, or a Succession in it for the Bishops of Rome.

pag. 15. In the next place, as tho' conscious to your self that you had done nothing hitherto, and that your Arguments for the Supremacy and then for the Succession were too weak, you fall again to the proving that St. Peter was Supreme, O incomparable Method! and are now resolved to do it to purpose. But how? out of St. Chrysostome's Homilies and Comments; There is no one that hath looked, tho' but a little, into that Father, that will not smile at this your attempt. However you tell us, and no body will deny it, that he gives St. Peter extraordinary and noble Titles, that he calls him, Prime Leader of the Apostles, the head of Orthodoxy, the great High-Priest of the Church—the Pillar of the Church

Church—the Head of the Chorus of the Apostles, and says that He took the charge of the whole Church throughout the World, &c.

I have onely this question to put to you, whether you take St. Chrysostome, as to these passages concerning St. Peter (the greatest as well as the clearest of which for your purpose I have here set down) in a strict literal sense? if you own it, as you seem to do by placing them here for such a purpose, I must then plainly tell you, that you doe a very great wrong to this Holy and learned Father, than whom no one perchance ever gave himself a greater liberty as to Rhetorical flights in his Homilies: since in other places he bestows Titles as high and as great as these on other Apostles, which if I take in the same sense that you do these, the Good Father is made inconsistent with himself, and to preach down-right falsities and contradictions. I'll instance onely in St. John and St. Paul; do but give your self the trouble to reade over his Preface to his Comments on St. John's Gospel, and tell me then, whether you do not find him among other large Elogies calling St. John the Pillar of all the Churches throughout the world, and telling us that He had the Keys of the Kingdom of Heaven.

But for St. Paul, I am confident I can make even you confess that He mounts him above St. Peter himself, concerning whom you have furnished a Catalogue of such glorious Titles. Look but upon his Comment on that ^a saying of

St. Paul's [2 Cor. 11. 28.] about his care of all the Churches (a passage by the bye that is more, than all your whole Church can patch together for St. Peter,) how he advances our Apostle; there he tells us, that St. Paul had

the care and charge not of a single House, but of Cities, and Countreys, and Nations, yea of the whole world ^b: in another place that he was intrusted with the charge and Government of the whole world, which is the very same Commission and as full and clear as that great one (which is your chief and best) that you quote for St. Peter of his having the charge of the Church throughout the world. And he does not onely make St. Paul ^c equal in dignity to St. Peter, but which is much more

— ἡ ἐκκλησία τῆς ἀπὸ τῆς οἰκουμένης
ἐκκλησίας. — ἡ τῆς ἐκκλησίας ἡ οἰκουμένης
ἐκκλησίας. Tom. 2. p. 355. ad fin. Edit.
Savil.

* Οὗτοι δὲ οὐκ οὐκας μᾶς, ἀλλὰ καὶ
πολλῶν καὶ πόλεων καὶ ἐθνῶν καὶ βασιλείων
καὶ οἰκουμένης περιστάσει. Chrys.
Tom. 3. p. 679.

^b — τῆς οἰκουμένης περιστάσει
ἐγκρατισμῶν. Orat. 5. contr. Jud.
Tom. 6. pag. 364.

* Οὐδὲς γ' ἐκείνῳ μᾶλλον, ἀλλ' ἰσὺς ἴσῃ. D. Chryf. Orat. 9. Tom. 6. p. 97. Edit. Savil.

advances him above him, as I undertook to prove. * No one (says he speaking of St. Paul) is greater than he, no nor equal to him neither, &c.

By this time I hope I have made it evident, that St. Chrysostome will not doe your business, that he is as much, nay more against you, than for you; and that you and I ought both of us to own our several Quotations for Rhetorical Flights, since in another

* Ἄρχοντες γὰρ εἰσιν ὑπὸ Θεοῦ χειροτονούμενοι οἱ Ἀπόστολοι, ἀρχόντες ἔκ Ἰησοῦ Χρ. πόλεις διαφόρως λαμβάνοντες, ἀλλὰ πάντες Κοινῇ τὴν Οἰκουμένην ἑμπεριουδύντες. D. Chryf. Tom. 8. p. 115. Edit. Savil.

place, if you and I be obstinate against any allowances for these passages; He spoils all we have both brought, when he tells us, That the Apostles were appointed by God to be Rulers, not [Temporal] Rulers, to receive each his Nation or City, but [Spiritual Rulers] intrusted in

Common All together with the Care of [the Catholick Church throughout] the World. Therefore as all your Authorities from St. Chrysostome for St. Peter's Supremacy are out of doors, so that from St. Augustine comes too late having the same fault, as I could most easily shew, but do not think I need to trouble my self with it, or what the Popes Legates said at Chalcedon, that being to make a Man his own witness. Especially since that great Council had so little value for what they said that they did

* Etenim antiqua Romæ Throno QUOD URBS ILLA IMPERARET jure Patres Privilegia tribuere, & EADEM CONSIDERATIONE moti 150 Dei amantissimi Episcopi S. Sancto nova Romæ Throno ÆQUALIA PRIVILEGIA addixerunt, &c. Concil. Chalced. cap. 28. Edit. Bever. Oxon.

(notwithstanding all the Pope's opposition) decree that Constantinople should enjoy equal Privileges with old Rome, and which is more did declare, * that as well old as new Rome had such great Privileges bestowed upon them, purely because they were successively the Imperial Cities of the world.

CHAP. XIV.

The ridiculous Use of his Testimonies shewn, and his foolish Assertions upon the Church of England wiped off.

THese Testimonies, say you, I content my self withall, as sufficient to shew, I have not gone rashly on without the advice of ancient Counsellours, &c. It had been one further happiness for your Testimonies, could they but have contented others as well, as you say they have done you; but how can that be expected, since they are (as I think I have fully shewn) far from being satisfactory, because altogether insufficient for the design you gather'd them for. In a word, you have neither proved that Christ left his Church in a Monarchichal State, nor that St. Peter was made the sole Head and Dictator (as you word it) of the Catholick Church, nor lastly that the Bishops of Rome have, and do succeed him in such a charge. Had you done these, you had done your cause service: to attempt and not to do it, is but to tell the World that it cannot be done; and what thanks you will have for that, I can very easily guess.

All these Testimonies you sum up with St. Bernard, but since he lived far too late to be admitted a Witness about these things, and you might as well have quoted those two Monsters of Men, Gregory the Seventh and Innocent the Third for those purposes; I must set him aside.

No Body ought to wonder that you are pleased with what you have thus scraped together, or that you think you have found something, since every one likes his own best; how little reason you had to flatter your self, I think I have abundantly proved; but on you go, and now strongly imagine that the wise God and his Son——could leave (which is a little too bold with God, did leave, might surely serve you) none other as his Ascension, &c. To be short, Sir, all this pleasant fancy is answered already, and all you have so carefully been about hitherto, proves but a Dream, a Delusion proceeding from your examining things by false Measures, and through a false Glass. But for all this,

this, *This must be the Church you called Catholick in your Creed, and till now, did not so well mind, &c.* — Alas, Sir, that a Man of your parts and years should not before this have minded what Catholick meant, and where that Church was, when there's scarce a person of any tolerable sense in England, that cannot with a great deal of readiness give a sufficient account of these things; but here is the *Mystery*, you have found that the Church of Rome is this very Church mentioned in our common Creed, and that when we profess we believe the Holy Catholick Church, we mean, tho' we do not mind it, the Church of Rome.

pag. 17. It is to no purpose to endeavour to reclaim such Men as you, since you seem to have abandoned the common principles by which Mankind govern themselves, for else how could you dream of a part being the whole; a Member, the Body. That the Church of Rome was from the beginning reckoned a particular Church, I think is as plain as that Rome is in Italy; I have proved it so fully above, that I almost loath such a ridiculous subject of discourse. And your Authorities from Pacian and Cyril of Jerusalem are not one jot to your purpose, if you intend them to confirm that the Church of Rome is the Catholick Church; all that they say or prove being that Catholick is the Sirname of true Christians, and that every one should enquire for, and unite with the Catholick Church into whatsoever place he comes. Now what is this to the Church of Rome, here is no mention of her here, not a syllable to determine that she is the Catholick Church, to unite with which these two Fathers are carefull to advise.

These things, you tell us, gave you some small encouragement to betake your self to that Communion, that was both Christian and Catholick, &c. for which very reason you needed not have left the Communion of the Church of England, which is both Christian and Catholick.

You ought to dislike Papist upon the same ground you dislike Protestant, and if Christian was too large for you, you needed not to leave the Church of England to be both Catholick and Christian: the Church of England denominates her self from no particular Persons good or bad, but is a True Church having lawfull Pastours and a Catholick Faith.

You

You next say you cannot imagine why Protestants should so decline the Title (of Catholick you mean) or suffer it with so much silence to be laid aside, unless it be, because it imports a Faith spread throughout the World, which they very well know, would be utterly impossible to prove their Protestant Faith ever was, &c. Whether this passage is more ridiculous or false, I must own that upon the sudden I cannot tell; if you mean here as you ought the Church of England, (as you must to be consistent with your self, having a good while ago cast off all the other Reformed Communions) nothing can be more false and ridiculous, since twice a Day we use it constantly in our Service, and surely you will not be so extravagantly unreasonable to say we do not Mean or Pray for our selves, when we Pray for the Good Estate of the Catholick Church: So that our declining the Title, and suffering it with so much silence to be laid aside, must be put to the account of the grosser sort of Untruths.

And we need not wonder that you would offer a false reason for a false thing; our Faith and the Faith of all the Reformed Churches, having been already proved to be Catholick; and therefore your utterly impossible to prove it to be a Faith spread throughout the World; must be put upon the same account.

Nor is there ever a Member of the Church of England of any Learning that I ever met with, or heard of, that either declined the Title of a [Reformed] Catholick, or was not ready onely to profess, but also to prove that by being a Son of the Church of England he was a Member of a Catholick Church.

As to what you add about the other Adjunct in our (ours I say of the Church of England, as well as yours at Rome) Creed, Apostolical, that you say, less reason for their claim to that, and to give them their due, they were more modest than much to insist upon it, &c. This Sentence is Brags every bit of it; for if you mean the Church of England here, I am astonished to think you should have so little Conscience, or so little Modesty to publish such a gross untruth in the face of a Church, that is so far from insisting on the Title of Apostolical, that it denounces every person excommunicate that shall dare to say the

Whoſoever ſhall hereafter affirm that the Church of England by Law eſtabliſhed under the King's Maſteſty is not a TRUE and an APOSTOLICAL CHURCH, teaching and maintaining the DOCTRINE of the APOSTLES, let him be excommunicated ipſo facto, and not reſtored, but only by the Arch-Biſhop, after his Repentance and publick Revocation of this his WICKED ERROUR. Can. 3. of the Synod in 1603.

the Church of England is not an Apoſtolic Church, and calls ſuch an affirmation an impious Error. But if you are reſolved to carry things at this rate by brazening us down, 'tis to no purpoſe to contend with you; I muſt needs tell you that you might as well have publiſhed to the World that the Church of England hath no Creed in her publick Service, nor believes a Trinity, nor hath any Biſhops to preſide over her, as this of her neither having nor pretending to Apoſtolic

Faith and Succeſſion. If you include alſo the reſt of the Reformed Churches, you might eaſily know, that there is nothing they ſo much inſiſt upon as the proving their Faith and Practices to be purely Apoſtolic, and therefore their Churches to be ſuch; ſo that neither are they ſo modeſt as not to inſiſt on their being Apoſtolic; as to the want of Succeſſion among them that you object againſt 'em, and they do not deny; you your ſelf have furniſhed them with an answer to your Party from St. Ambroſe's words, that they enjoy not the inheritance [or Succeſſion] of Peter, who have not the Faith of Peter.

Non habent Petri hereditatem, qui
Petri Fidem non habent. de Penit.
l. 1. c. 6.

pag. 19. But here you have a mind to make the Church of England to be of your opinion, that is, that the foreign Reformed Churches have no true Miniſters, becauſe thoſe that come out of France with the Title of Miniſters, are not allowed to exerciſe their Miniſtery, before they receive the Orders of the Church of England, &c. It is true, they are not allowed to have a Cure of Souls here without the taking of Episcopical Orders, becauſe it is expreſſly provided by Act of Parliament among us, that no one ſhall have ſuch a Cure of Souls without Episcopical Orders, which Act you know was fully deſigned againſt our home Diſſenters, who had opportunities of Episcopical Orders at home; not againſt them, who could not have them at home, with whom alſo we had nothing to do: But ſince no exception was made in the Act for them, the Church cannot diſpenſe with an Act of Parliament in their favour: However that ſhe allows theirs to be true tho' imperfect Churches,

Churches, is hence plain, because *her* Members in *their Travels* communicate with *those Churches*; which thing *she* would never permit, had they no *Ministry*; it was the *Practice* of our *Exiles in France* during the long *Rebellion*; and *Dr. R. Waiſon* hath lately put forth the most *Learned* and most *Religious Bishop Coxin* (who was one of those noble *exiled Confessours*) his *Defence* of their *communicating* there with *Geneva* rather than *Rome*. So that your *Argument* fails you also here.

CHAP. XV.

More of his foul Aspersions on the Church of England exposed and confuted.

YOU are next resolved to have a little fling at the Church *pag. 19.* of *England* about her *Orders*, which you say, they [of that Church] very much endeavour to prove, and ſain would have confeſt to be [received from] undoubted *Bishops* of the Church of *Rome*: But here your heart failed you, and this is all you have to ſay againſt our *Orders*, which is nothing at all, ſince we are much abler, and as ready to prove the *Legitimacy* of our *Orders*, as you can *those* of your *Pope* himſelf: this is to bark, when you dare not come near to faſten, but if you have a mind to ſhew your parts upon this ſubject, do but undertake and answer *Arch-Bishop Bramhals* *Confutation* of the *Nags-head Ordination*, &c. and I'll do, as I hear you have, renounce my *Orders*. But alas, Sir, I might as well put you upon carrying *Westminster Abbey* to *Putney*, as upon the Answering that *Unanswerable Book*.

After the civil hint that the Church of *England* hath no true *Orders*, you are for making her amends, out of reverence to her, by proving that she is a very *Nonsensical* foolish Church, which you attempt by two small (you have a kindness ſtill for her, or else we might have had four, perhaps ten great) *Observations*.

Your first is, That this reduces the *Catholic Church* into a narrow Corner of the World — *Toto diviſos orbe Britannos*, and as *pag. 19.* small a handſall in that narrow Corner, &c.

H

But

But pray Mr. Selmer how are we got hither? What is this, *This*, that reduces the *Catholic Church*, &c. Hath the Church of England denied the *foreign Reformed Churches* to be true Churches? Pray shew us where? But suppose she had, this will not prove that the *Catholic Church* is reduced into this narrow Corner of the World; except you shew, that she hath also denied the Church of Rome, and those Churches that submit to her to be true Churches. Nor this neither will not confirm your Observation, supposing the Church of England had rejected both the *foreign Reformed*, and *Unreformed Churches* out of the *Catholic Church*; since you have surely heard of such a Church, as the *Large Greek Church* under the *Four Patriarchs*, of the *Russian Church*, of the vast *Asthiopian Church*, of the *Armenian*, and of the *Nestorians* to omit others. Have you or can you prove that the Church of England hath excluded all these also from being *Parts* or *Members* of the *Catholic Church*? If you cannot, how doth she confine the *Catholic Church* here, or what contradiction is she guilty of, that abhors the thought of such a thing as you would fasten upon her.

I cannot refrain shewing a just resentment here, and therefore must tell you, that this your Observation is the most *disingenuous*, and the most *foolish* that I ever met with in my Life, and that I could never have suspected that any Man that had *common sense*, and pretended to *Conscience*, could have been guilty of so foul a thing, had I not met with it in this Book.

And just such stuff as this is the Remark in this Observation, upon our Church, that she is pleased in order to avoid the word *Catholic*, to call it an *Universal Church*, &c. Who would expect that a Man that hath been a Minister in our Church these Thirty Years, that hath used our Service perchance a Thousand times, should make such a strange Remark; hath our Church (as you say she hath) in order to avoid the word *Catholic*, struck it out of that Translation of the *Apostles Creed*, which she appoints in her *Liturgy*? Hath she struck it out, and put in *Universal* in the Four places it used to occur in in the *Creed* of *St. Athanasius*? Is it gone out of the *Nicene Creed* she appoints? Pray get some body to look those Three *Creds* for you. A Man would believe

lieve you had not seen a *Common-Prayer-Book* these *Thirty Years*, or pass a much severer Sentence upon you. Doth not the Church of England command its Daily Use in the *General Collect*, which we daily put up for the good Estate of the *Catholick Church*? And further she is so far from altering or endeavouring to avoid, as you most falsely would observe she doth, the word *Catholick*, that whereas in the *Injunctions* of King Edward the Sixth, 1547. See Bishop Sparrow's Collection of Canons, the Form of bidding the *Common-Prayers* [before Sermon] begun thus; *You shall Pray for the whole Congregation of Christ's Church, and, &c. in those of Queen Elizabeth, 1559, and in the 55th* &c. of the *Canons Ecclesiastical* of the Synod under King James the First, 1604. the Word *Catholick* is put in, and every Minister is commanded to begin his bidding of Prayer in these very words, *You shall Pray for Christ's Holy Catholick Church, &c.* Nay you your self used the term *Catholick* (while you continued, and as a Member of our Church) on last Palm-Sunday at Putney Church, or else you broke our Church Laws: So that I cannot now avoid the asking you your self what you now think of this your Remark, and whether you had not saved your self a disparagement, had you had the good fortune not to have put it down.

You have a *Second Remark* much a-kin to the *First*, in which you profess you can no more tell [how she can be the *Catholick Church*] than she is able to find her self in the *innumerable* pag. 19. huddle of ten times Ten more Dissenters, Dissemblers, and Indifferents, than her number is able to make, &c. How you come to know the number of those that hold Communion with the Church of England to be so very small, is matter of wonder to me; but if I should say that your Calculation is most intolerably false, I am sure you cannot disprove me, since I am certain I have truth and the common Judgment of all unprejudiced Men on my side, that Calculating the numbers of the several Parishes thro' England, there are one with another Ten (I may I believe safely say Twenty) times more that hold Communion with the Church of England than dissent from it: As for Dissemblers and Indifferents how you come to know Mens Hearts so well is owing more to your new than old Religion, which would have taught you more Prudence about such things.

2 Obf.
pag. 20.

After you have come off so wretchedly with your first Ob-
servations, no body will expect wonders from your second,
which is, *That you should have had the better Opinion of this hand-
full* (as you ridiculously call the Church of England) *if their
Faith had been conformable to the Faith of those Bishops from whom their
Bishops had their Mission, &c.*

That our Bishops have their Mission from Rome, is what we
utterly deny, that they were, some of 'em, in the beginning of
the most necessary Reformation ordained by those that held with
the Church of Rome in her corrupt Faith and Practices is what
we do not deny. This however we say cannot prejudice our
Reformation, since if there were Errors fit to be thrown
out of our Church, you your self (I am sure your Learned Men)
will grant that no Ordination can prejudice or hinder such a
Rejection of Errors. That there were such Errors crept in
which ought to be cast out, and were at our Reformation, is
what our Church-Men a Hundred times over have invincibly
proved.

pag. 20.

As to the Rule you bring from St. Ambrose that they enjoy
not the Inheritance of Peter, who receive not the Faith of Peter,
we are very ready to join issue with you, or any of your Church
upon it; and I question not before you and I part on this subject,
to ruine the Papal and Roman Succession by your own Rule, to wit,
by proving that they have receded from the Faith of Peter and
the whole Primitive Church.

pag. 20.

We readily own that a true and Apostolical Mission, Commission
and Ordination are considerable particulars, and are as ready any
time to assert that our Church hath them, and to prove it against
you at any time, if you have a mind to undertake this point
against her.

CHAP.

C H A P. XVI.

*The Doctrine of the Church of England concerning the Eucharist
put down. Mr. Scl.'s Reasons from Scripture for
Transubstantiation answered.*

HAVING traced *you* hitherto, and found all *your Attempts* vain, and your *Reasons* to no purpose, which *you* took so much pains to scrape together, to have proved that our *Saviour Christ* left his *Catholick Church* in a *Monarchical State* under a *Particular Vicegerent*, and that *that Vicegerent* was the *Bishop of Rome*, and his *Church the Catholick Church*. And having shewn all your *Attacks* against, and *Remarks* upon the *Church of England* to be very vain, extremely abusive, and extravagantly ridiculous; I have now onely *your last*, your *great Reason* to examine, wherein you make an effort to prove, that *her Faith* concerning the *Eucharist* is contrary to that of the *Catholick Church*.

If you could have proved *this*, I must confess your forsaking *our Communion* would have been much more reasonable: and therefore I question not, but that as *you* have mustered up *abundance of Authorities*, so *you* have done all you can to make *them* speak and declare against *us*: but to how little purpose *you* have made all this noise and ado about *this point* also is what I shall quickly see.

Before I enter on your particular proofs, I have a fresh complaint to make, that *you* have not used *herein* that *Ingenuity*, that would have become a *Scholar*; one might very rationally have expected that as *your Intentions* were to prove against the *Church of England*, that *her Faith* was as to the *Eucharist* false and corrupt, so *you* would have set down what *that her Faith* is. *This* would have looked like *fair and ingenuous dealing*, first to have put down *her Faith* about the *Eucharist*, and then to have shewn how contrary it was to *Scripture*, and to the *unanimous Consent* of *Antiquity*. If *you* reply to this my Complaint, that *her Faith* is so well known that *you* needed not put it down together, but that *you* have occasionally done it up and down these *Authorities*;

thorities; I must tell you that by the account you give of it occasionally, one would be persuaded that it is far from being so well known: I am sure that slender accounts, or rather hints that you so often intersperse about it, are utterly false and very foolish: so that if any one should take an account of our Churches Faith from you, and whom can they better take it from than one that was so lately a Minister among us, they must believe that we hold the Eucharist to be mere figures, mere representations, and bare signs; for that is the most you allow us to make of it that I can meet with in your Book; all which how far it is from Truth I shall quickly shew you.

Well then, since you had not the Ingenuity to put down an Account of the Church of England's Faith about the Eucharist, I must, that so I may the better examine the Proofs you bring, and any one may compare the Authorities you quote, and our Faith together, and thereby more impartially judge, and more readily discover, whether Antiquity fairly laid down speak for, or against us.

Concerning this Sacrament the Church of England in her 28th Article of Religion delivers her Opinion thus, *The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death. Inasmuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.* After which having declared her self against Transubstantiation as repugnant to plain Scripture, and to the nature of a Sacrament, and [against any Corporal Presence of Christ's Natural Flesh and Blood in the Declaration about kneeling at the end of our Communion-Service in our Liturgy,] she goes on in this Article to declare that *The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner: and that the Mean whereby the Body of Christ is received and eaten in the Supper, is Faith;* which last expressions exclude the wicked from partaking of Christ's Body, and allow them barely the Sign, or outward part of the Eucharist.

In the Publick Catechism in the Liturgy, having taught her Catechumens that there are two things in each of the Sacraments,
the

the outward Sign, and the inward spiritual Grace, she teaches them to answer that the outward part of the Sacrament of the Lord's Supper is Bread and Wine, and that the inward part or thing signified, is the Body and Blood of Christ, which are verily and indeed taken and received by the Faithfull in the Lord's Supper.

These passages are sufficient to shew that our Church holds a real, but not carnal, a spiritual and heavenly but not Corporal, Participation of Christ's Body and Blood, which tho' locally and naturally in Heaven, is yet after a Mystical and Supernatural way communicated to the Faithfull not by the mouth of the Body, but by that of Faith.

Thus much for her Sentiment concerning this Sacrament, now pag. 20. I must try your Reasons against it. You tell us that you had been a long time greatly concerned for the Interpretation of but few small words of our Saviour, &c. The result of your concern I suppose was that those five words (I doubt we shall find more than five, or double five concerned in this business) are to be taken in a literal sense, and that which you offer for proof of it is this. First, Because this Sacrament was his last Will and Testament, which ought not to be worded obscurely or doubtfully to prevent quarrels and divisions. Secondly, Because this Will is repeated by so many of his Apostles without the least variation or caution against the literal sense. Thirdly, Because it was an Oath or Sacrament, a Testament, a Precept, an Article of Faith, or a Position to continue in the Church for ever, the true Interpretation whereof, if Catholick Tradition have not given us, it is likely it will never be agreed on.

These are the strength of what you say, so the first of which I answer that this Will was neither worded obscurely, or of doubtful interpretation; that there are Divisions about them is not owing to the words, but to the perverse humours of some Men, whose quarrels no plainness is able to prevent. To your second I say, that it is utterly false that our Saviour's Will, or the Institution of this Sacrament was repeated by so many of his Apostles (allowing Mark and Luke the name of Apostles, tho' you know it is very unusual) without the least variation: to convince you of which, do but look upon this Parallel Account that I here send you out of them; and then consider what reason you had, or with what face you could affirm as you do.

St. Matthe.

St. *Matth.* c. 26. 26, &c.

— And said, take, eat, *This is my Body*, — drink you all of this, for *This is my Blood of the New Testament, which is shed for many for the Remission of Sins.*

St. *Luke* 22. 19, &c.

— saying, *This is my Body, which is given for you: this doe in remembrance of me:* — saying, *This Cup is the New Testament in my Blood, which is shed for you.*

St. *Mark* 14. 22, &c.

— And said, take, eat, *This is my Body*, — and they all drank of it, and he said unto them, *This is my Blood of the New Testament, which is shed for many.*

St. *Paul*, 1 *Cor.* 11. 23, &c.

— and said, take, eat, *This is my Body, which is broken for you, this doe in remembrance of me.* — saying, *This Cup is the New Testament in my Blood, This doe ye, as oft as you drink it in remembrance of me.*

For the other part of your *second Argument*, that the *Apostle* put down no caution against the *literal sense*, the reason is evident enough, because there was no need of it, since the *Words* neither then, nor now can be taken in a *literal sense*, as I shall quickly shew you; and since nothing was more common to the *Jewish Mode of speaking*, than to give the name of the thing it self to that which is the *sign* of it: As is most plain from the *Paschal Lamb* its being so * often in both *Testa-*

* *Deuteron.* 16. 2, 5, 6.
Matth. 26. 17. *Luke* 22. 7, 11.
 † *Gen.* 17. 13.

* *ments* called the *Passover*, whereof all know it was but the *sign*; from † *Circumcision* its being called the *Covenant*,

when it was but the *sign* of it: nay nothing is more common among us, than to say such an one lives at the *Lion*, the *Bear*, the *Ship*, the *Bible*, which yet any one, that talks with us, knows that we mean barely the *signs* of them, without any *Caution* given, or requisite against taking us in a *literal sense*.

3. Your *third Argument* I do not well understand. since an *Oath*, a *Precept*, an *Article of Faith*, and a *Position* are very odd terms to express this *Sacrament* by: and it is the first time I

ever

ever heard it call'd, or knew it to be an *Article of Faith*, having ever before thought it to be a *divine Rite or Practice* that was by *Christ's Command* to continue ever in the *Church*: but to pass over such trifles; We do affirm, that *Catholic Tradition* hath given us the *true Interpretation of these words*, which is, that they are to be taken in a *Figurative sense*, and that by *Body* here is meant ^a *Figura*, as *Tertullian*; *Signum*, as *St. Augustine* and many more acquaint us, as we shall by and by prove. In the mean time I must prove that these words, *This is my Body*, cannot be taken in a *literal sense*; which our *Enemies* themselves of *your Party* will grant me, if I prove that the **THIS** mentioned here is *Bread*.

That it was is thus cleared, *That* which our *Saviour* took into his hands (when he was about the *Institution*) was *Bread*; *that* which he blessed was the same thing that he had taken into his hands; *that* which he brake was the same thing that he had blessed; *that* which he gave them when he said it was his *Body*, was *that* which he had broken; But *that* which he broke, which he blessed, which he took into his hands was *Bread*: therefore it was *Bread*, which he gave his *Disciples*, and by **THIS** is meant *This Bread*.

This *Induction* is so fair and so clear, that I am sure you cannot evade it: but farther,

If by the *This* here is not meant the *Bread*, pray let us know what it was then *exclusive* to *Bread*; and which is more, how the *Bread* could be by the words, *This is my Body*, converted into the *Body* of *Christ*, if the *Bread* was not mentioned here, nor meant by the word *This*.

This matter and *Argument* is so demonstrative, that I cannot but stand amazed that men who pretend to reason can refuse it; I could urge this *Argument* much farther, but will content myself with these few *Remarks*. First, That tho' our *Saviour* did not say plainly, *This Bread is my Body*, yet he said according to *St. Luke* and *St. Paul*, *This CUP is the New Testament in my Blood*; which passage doth fully determine, that the *Bread* was as much meant in the *This is my Body*, as the *Cup* was in the

^a — hoc est Corpus meum dicendo, id est, Figura Corporis mei. Tertull. c. Marc. l. 4. c. 40.

^b Non dubitavit dicere, Hoc est Corpus meum, cum Signum daret Corporis sui. D. August. contr. Adamant. c. 12. Edit. Basil. 1569.

Luke 22.
1 Cor. 11.
25.

Matth. 26. *This is my blood*; in St. Matthew and St. Mark. Secondly, That
 28. our Saviour himself calls the *Wine* after he had consecrated it,
 Mark 14. the *Fruit of the Vine*, Matth. 26. 29. and St. Paul does not less
 24. than three times call the *Bread* after Consecration; *Bread*; which
 * 1 Cor. 11. places are evidence enough, that our Saviour neither destroyed
 26, 27, 28. the *Substances* of the *Elements*, nor that St. Paul, or any of the
Faithfull ever believed that he had.

Places I could bring enough out of the *Fathers* to confirm
 that by *This* they understood *this Bread*, but must not to avoid
 being tedious, one however out of your *Fathers* I cannot omit,
 which as it proves what I say, so it does prove you to be not
 onely a very excellent *Translator*, but a very honest *sincere Man*.
 It is from your *Rupertus Abbas Tuisiensis* (who lived in the twelfth
 Century) whose words are these as you cite them, *Hoc [inquit]*
id est, hic Panis est Corpus meum, sive Caro mea, which words
 you thus translate, *This [saith he] is that, This is my Body, this is*
my Flesh. A Translation so abominably false, and so intolerably ridi-
 culous, that when I was at School, I would have disdained to
 have been guilty of such pitifull stuff: look at it again Mr. Scla-
 ter, fetch down your *Dictionary*, and try again at it, and see
 whether you that translate but at this rate, be fit to set up for
 a *Book-writer*, and a *Manager of Controversies*, and a *Balancer* of
 the *Merits* of the two Churches. I am ashamed that any *Man*
 that was ever of either of our *Universities*, or in *Holy Orders* in
 our Church should either have so little brains or so little hone-
 sty: but to let your translation alone, *Rupertus* does confirm
 my reason for the determining *This* to mean *This Bread*, when he
 says, *This [saith our Saviour] that is, This Bread is my Body or*
my Flesh.

pag. 81.

CHAP. XVII.

*His false Slander of our Church, and his foolish Observation
about Judas shewn.*

I Must next consider what you have of Argument in your Preface, where you would have us believe that the *sixth Chapter* of *St. John's Gospel* is to be taken in a *literal sense*; but since you were not at leisure to offer any Proof for it, I need spend no time to answer: one thing I must examine there, and that is the danger you said you must live and die in, under the denial, or but doubting of so great a Truth, in Communion with those Presbyter that said, *How can this Man give us his Flesh to eat?* And doth our Church say so, that our Saviour cannot give us his Flesh to eat? How is it then that in the Prayer [We do not presume, &c.] she orders her Communicants to pray to our Gracious Lord to grant to them, so to eat the Flesh of his dear Son Jesus Christ, and to drink his Blood, that their sinful Bodies may be made clean by his Body, and their Souls washed through his most precious Blood, &c. That in the Prayer of Consecration the same Petition is put up, to omit any more places?

This, Sir, is very provoking, and highly unjust, that a Man, who hath perchance a hundred times used these very Prayers, who did last Palm-Sunday use them, reade them when he administered the Eucharist to the Parishoners of Putney, should in the face of the Sun, in our own Nation, in our own Language publish so gross an Untruth, and affix so false a Scandal upon our Church as to say, she affirms our Saviour cannot give us his Flesh to eat. If these and such be the Fruits of your Conversion, sit anima mea cum Philosophis rather than with such Christians.

Do not think to bring off your self with saying that our Church denies that any one can eat the Flesh of Christ in that sense which those people meant it that spoke these words: that will not doe your business, since that Church whereof you now are, for all its belief of Transubstantiation, abhors the Caperna-

tical sense of these words as much as we, and are ready to say with us that *our Saviour cannot*, and does not give us his *Flesh to eat* in that carnal, sensual, abominable manner that these Capernaïtes talked of.

Matt. 26.
23, 25.

Your next Observation in your Preface that Judas was one of the Disciples that went back, and walked no more with our Saviour, is I must confess a rarity, which hath escaped, I believe, all our Commentators: but will your pretty (and spitefull) Observation hold? how is it then that we meet with Judas in our Saviour's dish the very night before he was crucified? I know no other fetch that you can have to save your ingenious Observation besides that of a Gentleman, who in a dispute holding that Abraham was justified by Faith, and being pressed by the Opponent with that of St. James. that Abraham was justified by Works, saved his bacon by saying that there were perhaps two Abrahams: and so you may gravely say, that there were two Judas Iscariots.

CHAP. XVIII.

His Authorities from Galatinus, and the Spurious Liturgies for Transubstantiation rejected, and the reason of it. His railing and Absurdities about these and other Spurious Pieces examined and exposed.

Preface.

NOW we are come to your main Battel, where, like as the Turks are said to have had a sort of Souldiers called, as I remember, *Asaphi*, whom they set in the front of their Battel to dull and evigorate their enemies by their cutting down of these dull Souls, so you have placed *Galatinus* and his *Rabbins* in your front to hinder your Adversaries falling with too much stomach upon your main Body. You saw it necessary however in your Preface to bespeak your Reader in favour of *Galatinus*, that he was always accounted a very learned Man. You had done well to have quoted some people on your side here, because your bare word will not pass with me, nor with any one else, that will take the pains to read our two papers; I am

I am sure he shewed neither Learning nor Honesty in these passages you quote from him, since he stole them from Porchetus, Salvaticus without owning in the least whence he had them: and for the Passages and Rubbings themselves, it is the Opinion of Learned Men, that there were neither such Rubbings, nor such Works of theirs as to these things, but that they are the Pious Frauds of Porchetus and others: So that I need not trouble myself, but set aside this forged stuff; your calling them Prophetick, and abusing the place of St. John of the Spirit's blowing where it listeth, &c. would in any other sort of People have been called Enthusiasm and downright Fanaticism.

And truly you put in as fair for a touch of the latter as your veriest Enemy could desire, when instead of *Argument* you vent your *Anger*, and instead of *reasoning* fall into downright railing against the *Impious Ambition*, and unlimited appetite of rule of the *Private Spirit*, which would fain soar above the *Heavens*, and make it self Lord even of the *Writings*, of God also. Her private *Glosses*, imperious *Sentiments*, and contradictory *Interpretations*, like the *Victorious Rabble* of the *Fishermen* of *Naples*, riding in *Triumph*, and trampling under their feet *Ecclesiastical Traditions*, *Decrees* and *Constitutions*, *Ancient Fathers*, *Ancient Liturgies*, the whole *Church of Christ*, &c.

But, pray Sir, if your Catholick fit be over, who is it that hath or does own this *Private Spirit* you have been venting so much Spleen against? If you designed it for a *Character* of the Church of England, which I believe you did; I am obliged to tell you that it is a *most impudent* and a *most false Slander*. Do but look into that *Canon* of our Church, which you your self quoted, and those little *Remarks* I made upon it, do but peruse again, what I said above, as to our Church tying up, and obliging all her Members by her *Articles* without leaving any of those things to a *Private Spirit*: and then look at what your bitter Pen hath here vented; if it do not make you eat up these *Choleric Nonsensical Words*, and recant this *Scandal* upon an *Apostolical Catholick Church*, I must then tell you that you left common *Honesty* and the Church of England at the same time.

But you go on in your virulent strain; and tell the World that it is not likely; those who upon their own bare Authority, and private Sentiments reject what Authors they please——should wish much kindness listen to the Ancient Liturgies of Saint Peter, Saint James the Elder; Saint James the Younger, and Saint Matthew, or value the Testimonies of Saint Dionysius Saint Paul's Scholar, Saint Martialis [you should have added, Saint Dionysius his companion into France,] Clemens Romanus, Ignatius, Andreas, &c. they must suffer too. The Servant is not better than his Master, &c. who would not guess by this stinging farwell, that the Learned Men of the Church of England had served our Saviour as bad as they have done these Liturgies, Dennis, Martials, Andreas, &c. and that they had denied him as well as them, I must tell you Mr. Scilator, that your Book is one of the most disingenuous that I ever met with, and that this passage deserves much severer Language than I shall bestow upon it: but your Conclusion of it is just as true, and not one jot more.) as that of our rejecting what Authors we please upon our own bare Authority and private Sentiments: which I shall now examine, and go through the Authors and Liturgies you put down.

For the Liturgies then first you tell us you do not know why those Ancient Liturgies should be rejected, &c. to which I can answer you as briefly, that I do believe you that you do not; but if you would take a little Heretical advice, I could direct you to those who might inform your Ignorance herein; but I believe you are too angry at me before this time to take my advice. Against the Liturgies I have these things to urge first, An Universal Silence concerning them for many Ages of the Church, that of Saint James being the first heard of, and that not till after the Fifth General Council, being first mentioned in the Council held in Trullo, which was under Justinian Rhinotmetus in the Sixth Century. Eusebius, then whom no one was more accurate and carefull to find out the writings of those famous Persons whom he speaks of in his History, among all the Catalogues he reckons up of the particular Apostles and First Fathers, does not make the least mention of any of these Liturgies. All Saint Jerome's care in his time could not furnish us with one Syllable about such

such *Liturgies*, which reasons together with those taken from the *Liturgies* themselves have satisfied all reasonable Men that there were no such genuine things. No Body now (I mean no Learned Man) believes Saint Peter's *Liturgy*, the demonstrative Arguments against which are many, it makes mention of Saint Cyprian and Cornelius the Bishop of Rome; it prays for the Patriarch, and the very Religious Emperours. I could furnish you with more intrinsic Arguments against it and against the rest which labour under the same or worse Absurdities out of your own (to omit our) Authors; the ¹ present Learned and Judicious Sorbonist Du Pin hath gathered enough against it and the rest to prove them all supposititious: if you have a mind to shew any parts in this sort of

Learning, I do not question, but the worthy Doctor, or some one here in England for him, will give all due satisfaction in the point, but alas, Sir, you seem to me, who judge of you by your Book, to be far from able to meddle in such matters. One *Liturgy* of yours he hath not encountered, that of Saint James the Elder, not because he had nothing to object against it, but because there was no such *Liturgy* to be objected against: but you may pass for a Discoverer, and a bringer to light of Ancient Authors, and though you be denied a place with Baluzius and such, yet no Body can deny you one with honest Annius Viterbiensis.

After all in defence of your self, some Body wiser than some Body having I suppose put it into your head, that these same *Liturgies* were not altogether unquestionable, you gravely tell us in your Preface that it was not your business to assert the Authorities of them, &c. To which I answer, that it is very well for you that it was not, since I am sure you are a very unfit Man for any such thing; so that now you your self are content that these *Liturgies* should suffer as well as pag. 28. their Master. You say next, that it is enough for your purpose, if they be allow'd of that Antiquity, that may give them some competent interest in Tradition; to be short with you, they are not allowed any Authority, since not onely ours, but your own Authors, Du Pin for example, have proved them in- pag. 22.

vinciblemen 2,

¹ Nouvelle Bibliothèque des Auteurs, &c. des Liturgies Faussement Attribué es aux Apôtres, p. 21, 22, 23, 24. A. Paris 1686.

vinciblement, (as he words it) *suppositions* and *Novels*, either of which is enough to ruine *them*, and hinder *their* having their place in *Tradition*.

These things are sufficient to shew that I need not say one word to your *Authorities* for *Transubstantiation* out of these forged *Liturgies*: I will onely remark that you begin very unluckily with *them*, and for your first, *Blessed God*, by whom we are vouchsafed to change the immaculate Body of Christ, and his precious Blood, &c. I would fain know into what the Priests were vouchsafed to change the Immaculate Body of Christ, and his Blood. This is *Transubstantiation* with a vengeance. I thought your business had been to prove, that the Bread is changed into the Body, the Wine into the very Blood of Christ, but here, for a leading Card, the Body and Blood of Christ are changed into Bread and Wine, or something else. Well, for a Man that keeps to his Text, I know no body like you, and, for supererogating, no body can come near you. I question not but, if you had a mind, you could very easily prove, that the *Transubstantiation* is to be from Body to Bread, not from Bread into Body; but this it is to be a read Man, when a Man can with a wet Finger prove either way; and I verily believe you can as easily doe the one as the other, and bring as many *Fathers* for the one as for the other: But farewell *Liturgies*, I must now inquire about Saint *Dionysius*, against whom you say we have such pitifull *Objections*.

Had you offered any reason for your calling them pitifull *Objections*, it would have looked something like a *Scholar*, but he that catcheth you at that, may have you for nothing: So that since you will not let me answer you, I must say what I can for the *Objections* against Saint *Dennis* his being a *Writer*.

Eusebins is as much a Witness for us here, as against the *Liturgies*, though he speaks of Saint *Dennis* the *Areopagite*, yet he gives not any hint of any *Writings* of his, a thing he is always so carefull about, when he speaks of any of those venerable *Ancients*. Saint *Hierome* is as silent as to any *Writings* of his: But that which is more than these two *Negative Arguments*, the first Men that produced these *supposititious Writings* of Saint *Dionysius* were *Hereticks*, and the first time was

was in the sixth Century at a Conference held in the Emperor Justinian's Palace betwixt the Catholicks and the Severian Hereticks who produced them but as dubious or probable at most (sicut suspicamini, as the Catholicks told them) but were rejected by the Catholick Bishops upon the very same reasons I have urged against them: as I urged that Eusebius would have known of them, had there been any such Writings, so They urge that Saint Athanasius

would have made use of them at Nice against Arius; as I urged that St. Hierome would have mentioned them, so they urge that St. Cyrill [of Alexandria] would have known of them. But besides these sufficient reasons, the Books themselves are the greatest Evidence of all, they being writ in a style quite different from the Apostolical Times, and treating of matters after such a different manner, and of things unknown to those times: if you desire to see these things proved and instanced in, do but look into one of your own Writers the Learned Sorbonist I have mentioned above; and then tell me, how you could call these Arguments pitiful Objections, which are perfect Demonstrations of these Writings of Saint Dionysius their being forged, so that we must set Saint Denys aside, and call in his Companion Saint Martial.

But before we try him, I would fain know what you mentioned him for, you make no use of him or his Epistles in your Book: this is such a strange piece of hardiness of you, that I cannot but wonder at it; Methinks you had business enough on your hands to prove the Genuineness of your other Authours and Liturgies, and needed not to have brought him in by head and shoulders hither, whom I will soon dispatch, now he is here, and tell you that there was no such Man in those Times, and therefore no Epistles of his. "Du Pin hath put the true Martial [if there ever were really such a Person] in the third Century, but for the Epistles (which Bellarmine hath rejected as spurious long ago) he says, that no body doubts their being supposititious, which is a great mistake in this Learned Man, since you, Mr. Selmer, believe the contrary concerning them.

Ita enim Testimonia qua vos dicitis Dionysii Areopagitz, unde potestis ostendere vera esse, sicut suspicamini: si enim ejus erant, non potuissent latere Beatum Cyrillum, quando & Beatus Athanasius, si pro certo scisset ejus fuisse, ante omnia in Niceno Concilio testimonia protulisset adversus Arian Blasphemiam Collatio CP. in T. 4. Concilior. p. 176. Edit. Cassar.

Du Pin's
N. Biblio-
theque, p. 89
90, 91, &c.

" Nouvelle
Bibliothèque,
8cc.
p. 496.
" In Marti-
ali Lemo-
vicensi ap-
Lib. de scri-
por. E.

And truly I know not how to bring the *honest* Doctor off, unless his meaning was, that *no body* that had any learning or sense did, as I verily believe he meant, so that you may, if you will, tell him, as the late Hierusalem Synod have in effect the famous Monsieur Glauco, that they are not ignorant and unlearned.

Having dispatch'd St. Martial, St. Clements Romanus is next put up, whose genuine famous Epistle to the Corinthians we do with all Antiquity admit and admire; the doubtful fragment of the second Epistle with ¹ Eusebius and Antiquity we cannot admit to the same honour the *other* enjoys, however we'll not quarrel about it, since I see nothing out of it in Controversie betwixt us: the Constitutions are the things in question among us, against the genuineness of which (tho' you like your self offer not a syllable of Argument here for them) I have this to say, that ^m Eusebius rejects them in express terms as *spurious*, if they be the same Work that in his time went under the name of *Doctrina Apostolorum*, as the Opinion of some is; but tho' these are not the same Book, yet ^a Eusebius doth *ex Consequenti* condemn them, when he admits of nothing either as genuine or probable besides the *two Epistles*. We have the same silence in St. Hierome as to these Constitutions, and therefore an Argument from him against them; but without either of them, I think it is enough to say they are infected with Arianism; to omit other faults, as Photinus long since charged upon them, and therefore cannot be the genuine Work of Clement Romanus.

St. Ignatius his seven genuine Epistles we receive with all readiness, so that he does not suffer among us as well as his Master. But for your next Authour *Andrew*, I must confess I am mightily at a loss, I can hear no news of such an Authour any where, I have examined Eusebius and St. Hierome, our excellent Doctor *Cave*, your *Bellarmino*, and your learned *Sorbonist Du Pin*, and cannot hear one word of such an Authour. However you quote him, and in your Margin over against the Passage out of him I find *Lib. de Passione D.* by which I suppose you mean a Book of St. Andrew's concerning the Passion of our Lord, I must now therefore question with you, whether there be really such a Book as you quote: I am

sorry

¹ Hist. Eccl.
cl. 1. 2.
c. 38. Edit.
Valef.

^m Hist. Eccl.
cl. 1. 3.
c. 38.

^a Hist. Eccl.
cl. 1. 3.
c. 38.

Photii Biblioth.
num.
112.

pag. 30.

sorry I am forc'd to tell you hereupon, that you have discovered an intolerable and wretched Ignorance, and have expos'd it more to the World your own self, than any enemy could have done it for you. I must tell you that you have most sillily impos'd upon your self, and that I wonder that your new Superiours (who, I am assured, perus'd and examined your Book) should suffer the cheat upon you, and license you to put it upon the World. The Book you quote is the Passion of St. Andrew himself, of which I hope I need not any Arguments to prove that himself was not the Authour. * The Book is said to have been writ by the Presbyters of Achaia present at his Martyrdom. But that it is a spurious Book I need not urge our own Men † Dr. Gove, &c. onely, but your own *Dis Pm*, who (upon reasons able to destroy the credit of it wholly) says that || at least it ought to be considered as a doubtful Writing, which according to St. Hierome, one cannot make use of to prove any Article of Faith; as you have made Transubstantiation to be. I have been the more particular about these *Liturgies* and *Authours* to let you see how impertinent, and how unjust your railing at our Church about these Books was, and to expose your gross Ignorance to your new Superiours; that they also may see (which perhaps they did not know before) how unfit a man you were to meddle with this sort of learning, and how wretchedly you have come off.

* Apud Saurium de vitis SS. ad 30 Novem. p. 619.

Edit. Colon. 1575. † Chanto Phyl. Eccl. p. 5.

|| Nouvelle Bibliotheque des Auteurs Ecclesiastiques, p. 48.

CH A P. XIX.

The Authorities from Ignatius, Justin Martyr and Irenaeus for

Transubstantiation answered.

I Come now to examine, as they come to hand, your several Authorities for Transubstantiation: the *Liturgies* as *Spurians* are already dispatched. The first of your Authorities from Ignatius, (which you needed not, if you really did, go to Theodoret for, since it is now common in Ignatius himself from the *Florantine* Copy) that the Hereticks [that denied Christ had a true Body] abstained from the Eucharist, because

- p. 30. they do not confess the Eucharist to be the Flesh of our Saviour Jesus Christ, &c. does you no service, because we of the Church of England who do not believe any Transubstantiation, say with St. Ignatius, that the Sacrament is the Body and Blood of Christ. However as we say that it is figuratively such, so there is nothing here to determine that St. Ignatius meant otherwise than we do, since his Argument is as strong (not to say stronger) in a figurative sense against the Hereticks; it
- * Contr. invincibly proving (as ^a Tertullian does upon the very same account) that our Saviour had a true Body, since none but such
- c. 40. could have a figurative Body, or Figure: a Figure of a Figure or Phantome being perfect nonsense: so that St. Ignatius is no help to prove a Transubstantiation, and your reasoning upon it is ridiculous, since if the Hereticks had owned the Eucharist with Calvin or Zuinglius to have been the sign or Figure of
- p. 30. Christ's Body, they had quite ruined their own doctrine, and had allowed Christ to have had a true Body, since none but such could have a Sign or Figure: but some Men are so fond of saying something, that so it be but said, they matter not, whether it be for or against themselves, which this your reasoning really is. Your next Authority from Saint Denis, as spurious, is to no purpose; nor your next upon the same account from your Andreas, who, methinks, as an Apostle, should have had the place of St. Denis, and both of them before St. Ignatius; but you, I suppose, either found them in this order, or thought Ignatius fittest to be put first, because he looked a little more to your purpose than either of them: Tho' as to the latter of them, your Andreas, had you but shewn any ingenuity in what you cite from him, he would have proved full as little to your purpose, but you cunningly slip over in this short passage that which would have told you that the Sacrifice here spoken of could be no other than a figurative and representative Sacrifice, since it is said to be offered in
- p. 30. Altari Crucis, upon the Altar of the Cross; which you wisely, tho' not over honestly, leave out, to make your Authour speak something towards the purpose we meet him here for. Your Note upon this passage that truly eating excludes eating in sign only or Spirit does as much discover your Ignorance of the Sense of the *Gemma Faciera*, as your Phrase in sign only does your

caruate, had both *Flesh and Blood* for our *Salvation*, you non-sensically translate him, as the *Word of God*, *Jesus Christ* our *Saviour* was made *Flesh*, where you not onely lame his sense and obscure it, but quite pervert it, you making the *Word of God* to be our *Saviour* himself, the *Second Person* in the *Trinity*, whereas *Iustin* means by it the *Power of the Holy Ghost*, which over-shadowed the *Blessed Virgin*. I will give you but another touch of your nonsense, and that is when you translate, *so we are taught that our nourishment by prayer* ——— to be the *flesh*, instead of, *is the flesh*; I hate so mean an employment as to be thus taken up in ripping up your pitifull dealing, or else I could expose you further from this very passage our of *Iustin*; but I think this enough to let you and your new *Superiours* see what wretched stuff we are like to be put off with, and how vastly unfit you are to meddle about such things.

To leave then this miserable murthering of *Iustin*, I come now to see what you would have thence; suppose you had known, which you did not, what the *Ambrose* meant here. You argue our *Saviour* was made *Flesh*, therefore the *Eucharist* is *Flesh*, or *Iustin* could not say they were so taught. I answer, That as our *Saviour* was not *transubstantiated* when he took our flesh upon him, so no more need was there that the *Bread* should be *transubstantiated* to become his *Sacramental Body* and *Blood*. Nay, *St. Iustin* directly supposes the contrary when he makes the *Eucharist* to be *Bread*, tho' not received

* Which words you suppress in your translation. Was you afraid we should conclude from them that *Iust. Mar.* did not think the *Accidents* did subsist in the *Eucharist* without the *Substances*? But let that pass.

then as common *Bread*, and proves it too, when he says * that by this consecrated nourishment [the *Body* and *Blood* of *Christ*] our *Bodies*, our *Flesh* and *Blood* are nourished, which I am sure your learned men will grant to be impious to say of the natural very *Body* and *Blood* of *Christ*, and impossible if no substance

but that be there. So that it is evident, that by the *Body* and *Blood* of *Christ* in this passage must be meant *Christ* his *Symbolical Body* and *Blood*, or the *Sign* or *Figure* of his *Natural Body* and *Blood*, the substance as well as accidents of the Elements remaining.

As to the reason you add, that *Iustin* should have told the Emperor (if he meant no more by it) that by the *Flesh* and *Bloud* of *Christ*, he intended onely the *Signs* of them, since it was, he knew, objected to the *Christians* his *Brethren*, that in the *Mysterics* of their *Religion* they did eat *Man's Flesh*: I do retort it upon you, and challenge you to shew, where they ever pleaded guilty, or where they ever made any *Apology* for, or distinction about their eating our *Saviour's Natural Flesh* and *Bloud*, tho' they abstained from the *Bloud* of every thing else, as any one that is but little conversant in the first *Antiquity* knows they constantly pleaded against the so often objected *dapes Thyestes*; upon this point ^b *St. Austin*, as quoted by *Grati-*
an, is so express both against your *Reason* and your *Opinion*, that I cannot omit it here, he says, Nothing is more reason-
 able than that as we have received the similitude of his, to wit, *Christ's* death in *Baptism*, so we should also receive the likeness
 of his *Flesh*, and drink the likeness of his *Precious Bloud*; that so neither may *Truth* be wanting in the *Sacrament*, nor *Paga-*
ns have an occasion of ridiculing us for drinking the *Bloud* of one that was slain. Which it seems *Pagans* would then
 have done; had the *Christians* then talked of drinking literally *Christ's* *Natural Bloud*: and the *Jews* and *Mahometans*
 do now doe, since some *Christians* took up an *Opinion*, and talked of doing it in a *literal sense*, witness that *severe Ob-*
servation and *Reflexion* of *Averroes* upon them sufficiently known.

^b Nihil rationabilius, ut quia nos jam similitudinem mortis ejus in Baptismo accepimus, similitudinem quoque carnis ejus sumamus, & similitudinem pretiosi sanguinis potemus: ita ut, & veritas non desit in Sa-

craments, & ridiculum nullum sit Pagani, quod errorem occisi hominis bibamus. Aug. apud Grat. de Consecr. Dist. 2. Sess. ultum. p. 1958. Edit. Taur.

Your first place from *St. Irenaeus* is not exactly translated, *cum panem in quo gratia acta sint*, &c. is not barely that *Bread* in the *Eucharist* is the *Body* of *Christ*; but that that *Bread*, which hath been consecrated is the *Body* of his *Lord*. This passage is so far from being for, that it is directly against you; that *Bread* which hath been consecrated is demonstration that he looked upon it, as to the substance to be *Bread* still; here you were forced to shew us a little of your
 Leger-

*Quomodo
autem rur-
sus dicunt
carnem in
corruptionem de-
venire, & non
percipere
vitam, que
a corpore
Domini &
sanguine a-
litur, Iren.*
l. 4. c. 34.

Legerdemain; or else I am sure this Chapter of *Irenæus* had been secure enough from your quoting it, there being that in the middle of this passage (which you have slyly left out) which is perfect demonstration against Transubstantiation: ^b while *St. Irenæus* argues for the immortality of our bodies, from *their having been nourished by the Body and Blood of Christ*: and as much against you is your next passage from him, and as well translated by you, for as that which is Bread from the Earth, perceiving (very wise Bread truly this same was) the call of God [or as I would say, being consecrated] now is not common Bread, but the Eucharist, consisting of two things, one earthly (i. e. the accidents) and the other Spiritual, so our bodies receiving the Eucharist are not now corruptible, having the hope of the Resurrection. What can be more plain against Transubstantiation than this place, which still supposes it to be Bread, when it says that after Consecration it is not common Bread; had *Irenæus* thought or believed a Transubstantiation here, he must have said that after Consecration it is not Bread at all, and not have talked of a terrestrial or corporeal thing or part in the Eucharist, as well as a heavenly or spiritual: but you say this earthly part is the accidents. I would fain know what part of *St. Irenæus* or the *Ancients* you learned this from, I am sure you ought to be ashamed of talking at this ridiculous rate; there is scarce any body but knows that earthly and material or corporeal are synonymous; but you, however contrary to all Reason and all Philosophy, must be setting up material Accidents, and you might as well have told us of incorporeal bodies, and corporeal nothings, as of earthly Accidents: but such inconsistent ridiculous stuff will down it seems with a man that believes Transubstantiation.

31.

Your talk about imposing a new signification upon the Bread and Wine is nothing to the purpose, since our Church makes the Elements not onely to signify, but, to communicate to us the Body and Blood of Christ after a spiritual and heavenly manner, which thing requires an Omnipotent Power for the instituting it for such an effect, and enduing it with such a virtue or power.

CHAP. XX.

His several Proofs from Tertullian answered, and his Falsification of that Author exposed.

Tertullian your next Author you have abused worse than St. Justin. I must profess that when I first took your Book into my hand, I did expect you would have had the prudence to have let him and Theodoret alone: but it seems all the Fathers either are for Transubstantiation, or you will make them so.

It is pleasant to see what shuffling you make about your p. 32. first quotation from him, and how afraid you are of his *id est Figura Corporis mei*, that you durst not translate it; and next how sillily or rather falsly you english *nisi veritatis esset Corpus*, unless it had been the truth. There needs nothing else to impeach your attempt of ignorance, and a depraving Tertullian than the putting his own words together.

† He made [speaking of our Saviour] that [Bread] his Body, when he said, *This is my Body*, that is the Figure of my Body: Now it could not have been the Figure, unless there were a true Body [of Christ,] since an empty thing, as a Phantome really is, can have no figure of it self. I appeal now

† *Corpus suum illum fecit, hoc est Corpus meum dicendo, id est Figura Corporis mei: Figura enim non fuisset, nisi veritatis esset corpus ceterum vacua res, quod est Phantasma figuram capere non possit. Tert. c. Marcion. l. 4. c. 40. Edit. Franck.*

to your own self as well as to the world, whether any thing can be more direct against Transubstantiation, than this passage put together, and fairly translated. Nor can you make any thing out of his *fecit*, since he does not only sufficiently explain himself here, but a very little lower, he asks Marcion, deriding him, * how our Saviour came to call Bread his Body, * *Cui autem* and not rather a Pompon? And then tells him that Bread was *panem* Cor- the antient Figure of our Saviour's Body in that passage of *pus suum* ^{appellat, &} non magis peponem, quam Marcion cordis loco habuit? Non intelligens veterem fuisse istam figuram corporis Christi dicentis per Jeremiam, &c. Idem eodem loco.

L

Jeremy

Jeremy ch. 11. 19. according to the Version of the Septuagint. So that what you would infer from the quotation is altogether groundless : and your next argument is worse, that there is no such repugnancy between the Body of Christ, and the Sign and Figure of his Body; for if it is the Body, it cannot be the Figure; if it be the Figure only, it cannot be the Body.

p. 32. But some men can believe as well as say any thing.

p. 33. You next furnish us with a plain Declaration from Tertullian, that the Flesh is fed with the Body and Blood of Christ, &c. You ought to have put down here, whether you quoted this place for, or against, Transubstantiation : a man would suspect you had here turned the Tables, since this place is perfect Demonstration against Transubstantiation, while it makes our bodies to be fed with Christ's Body, to affirm which of his Natural Body is impious among your own learned men as well as us : but of this distinctly before we part.

The bare Translation of the first passage you quoted, and I translated clearly, from Tertullian is answer enough to all your silly borrowed Criticism about Representation.

p. 33. I come now to your last place from him, which I accuse of a direct falsification of the Text, as well as of perverting the sense of our Author. This you and your new Superiors may think a heavy charge, and that I ought to have examined well, before I laid it upon you : to tell you and the world the truth, I did ; for I did not rely onely on my own notes, nor on the Franker Edition of Junius of 1597. out of which I had them, and which I again consulted on this occasion, but I examined these several Editions, that of Rhenanus at Basil 1528. which was the second Edition of Tertullian, whom Rhenanus printed the first time there, in 1521. I cannot find by his notes that this his second differed at all in this place in controversie from his first Edition; at the Margin of this Edition over against the passage *Non fieri Maritum, &c.* which you quote, he puts *Eucharistia in Capital Letters*, and in his Notes guesses that *dicitur* hath been mistook for *benedicitur*. I examined also another Edition of Rhenanus at Basil 1539. a third of his at Paris 1545. that of Pamelius with Latinus and Mercer at Cologne 1617. that of de La Barre at Paris 1580. that of de La Cerda at Paris 1624. that best Edition of Rigaltius at Paris 1634. the Annotations Diver-

Diverſum upon Tertullian, wherein this paſſage is ſo often quoted and commented upon, Printed at Paris 1635. that of F. George the Capuchin at Paris 1646, --48, --50. and laſtly that in C. Moreau's Tertull. Omniloquium Alphabet. at Paris 1657. So that I ſuppoſe I may after an exact and troubleſome ſearch of theſe eleven ſeveral Editions be allowed to tell you, that you have falſified Tertullian by leaving Panem out of this ſhort quotation, which every one of theſe Editions hath, to which Panem, the illum doth relate, and not to Chriſt: ſo that to confute you, I need but reſtore Tertullian to himſelf, whom you make to ſay, Thy Husband ſhall
 not know what thou doſt taſte before all other meats; (which
 Translation I allow, tho' ſome tranſlate it interrogatively) and if he ſhall know, he doth not believe it to be Him, whom
 it is ſaid to be; whereas his own words are, and tho' he ſhall
 know it to be BREAD, he doth not believe it to be THAT
 Bread, which it is ſaid to be, to wit Eucharistical or Bleſſed
 Bread.

Let any one compare our two Tranſlations with Tertullian's own words, and then let him freely give ſentence betwixt
 us.

Non ſciat
 Maritus
 quid ſecreta
 ante om-
 nem cibum
 gaſtes?
 Et ſi ſci-
 rit P A-
 NEM illum
 illum cre-
 dit eſſe qui
 dicitur.
 Tertull. ad
 Uxorem.
 l. 2. c. 5.
 Edit.
 Franck.

CHAP. XXI.

The Proofs from Clemens Alex. Origen, Hilary, Gregory Naz.
 Baſil and Macarius answered.

YOUR next paſſage out of Clemens Alexandrinus is not
 a jot to your purpoſe. It were eaſie for me to bring
 places out of him directly contrary to Tranſubſtantiation, but
 I have been forced to be ſo long in expoſing and confuting
 your Authorities hitherto, that I muſt omit them, and ſhorten
 my answers as much as I can, having already ruined your beſt
 ſtrength.

The ſeveral paſſages out of Origen can do you no more
 ſervice than thoſe already answered, and are as well tranſla-
 ted by you. You have diſcovered a groſs ignorance in the

translation of the first Passage from him. What Nonsense do you make with translating in *Specie*, first in *kind* then in *form*; when as it is plain enough that by in *Specie* is meant clearly in opposition to the darkness of the legal Types. As to the Christian now eating the Flesh, and drinking the Blood of him, who said his Flesh was truly Meat, and his Blood Drink indeed, &c. (Which is the strength of your three first Proofs;) had you been conversant in Origen's Writings, had you but read his *Homilies* on the Book next before this out of which you quote, I mean on *Leviticus*, you might have been sufficiently fore-armed against taking these Expressions in a literal sense; while Origen would have told you, that there is a letter [or literal Expressions] in the Gospel, which kills him, (look to your self Mr. Sclater) who doth not understand spiritually the

Est & in things it speaks, and he instances in this very thing: for if *ново Testa-* (saith he) one takes in a literal sense the Expressions of eating *mento* lit- his Flesh, and drinking Christ's Blood, this letter [or literal *ra, que oc-* sense] will kill: which is the sense of the Great St. Athana- *cidat eum,* *qui non spi-* sius, after him, upon this Passage in the sixth of St. John. *ritaliter*

quæ dicuntur intelligit. Si enim secundum litteram sequaris, hoc ipsum quod dictum est, nisi manducaveritis Carnem meam, & biberitis Sanguinem meum occidis hac littera. Orig. Hom. 7. in Levit. Basil. 1571.

p. 34. Your last place from him out of his eighth Book against *Belsus*, hath not a syllable for your Transubstantiation; all it says is, that the Bread which had been offered, was become or made by Consecration *ὁσα ἄν τις, & ἀνδρὶ τὰς μεθ' ὑμῶν* *προβίον αὐτῶν χροῖον,* a sacred Body, that hath the virtue to sanctifie those that do with Faith receive it. Which is what we can and do subscribe to who utterly reject Transubstantiation.

p. 34:35. Your next Author is St. Cyprian, but since all Scholars are satisfied the Piece you quote is none of his, and the Learned *Nonell Bi-* Sorbonist Du Pin gives this short but very sharp Character *bliothèque* of it, that it is a ridiculous Piece, and full of Impertinences; *de Aute-* we can neither permit it a place here nor any where else: *urs, &c.* and as short I must be with you about your next Authority *p. 472.* of the Semi-Arian Eusebius Emiserinus, since those *Homilies* under *p. 37.* his name are rejected as supposititious.

St. Hilary is your next *Author*, whose words a man would p. 38.
 believe were really thus connected, and in the same order
 he finds them set down by you, but I do assure every one that
 you are not a man to be trusted in *these things*. The passage
 ought to be divided into *three distinct parts*, with a mark of
separation betwixt them; and which is more, the *first part*
 to be placed *last*, and the *middle first*, and the *third* in the
middle. Certainly, Mr. Selater, you never saw St. Hilary in
 your life, or you would never have been guilty of such
 wretched dealing. If your Skill in the *Fathers* lyes in playing
 such tricks with them, I do assure you I will never quote af-
 ter you. But for the words themselves in their *true order*;
 tho' they seem to take our Saviour's words, *my flesh is meat*
indeed, in a strict sense (against the *Dollrine* of the much *An-*
cienter Writers, Tertullian, Origen and Athanasius (above quo-
 ted) who expressly reject the *literal sense* as dangerous and
 ridiculous, and therefore so may we) yet do not prove any
Transubstantiation; since our Saviour may be received in
 St. Hilary's *sense cibo Dominico, in the Eucharist* (not as you
 very homely translate it, *in our Lord's meat*) with the *Sacra-*
mental Bread, by an *Union* with it, which a your own quo-
 tation out of your St. James's *Liturgy* would teach, with-
 out any *Annihilation* of the *substance* of the *Bread*, which
 I believe St. Hilary never so much as dreamed of, and there-
 fore could be no Patron of your *Novel Dollrine* of *Tran-*
substantiation.

The Un-
 on of the
 most Holy
 Body, and
 precious
 Blood of
 our Lord

Jesus Christ, are the words of the Priest, when he breaks the Bread, Pag. 28.

Gregory Nazianzen's first passage says no more than our p. 38.
 Church, which calls the *Sacred Elements* the *Body and Blood* of
 Christ, and directs her Communicants to pray that they may
 worthily eat the *Flesh* and drink the *Blood* of Christ. As to your
 Observation, that St. Gregory's advice had been needless, if
 we did only eat the *flesh* of Christ in *sign and figure*: had you
 been skilful, (as I suppose you are willing enough to be
 thought) in his *Writings*, you might have found, as ridicu-
 lous as you think it, St. Gregory himself calling the *Blessed*
Bread and Wine, the *Antitypes* or *figures* of the *Body and Blood*
 of

In the
 Prayer in
 our Com-
 munion Ser-
 vice, (We
 do not pre-
 sume, &c.

of *Christ*, in that very *Oration* you your self next quote, and within a dozen lines of that very place you produce thence; where he tells us that his Sister *Gorgonia*, in a great sickness

Et si quid aspiam Antityporum pretiosi corporis aut sanguinis manns reconsiderat, id lacrymis admiscuisset, & rem admirandam, statim liberatam se morbo sentit. Greg. Naz. Orat. 11. in Laudem Gorgoniae, p. 187. Edit. Paris, 1530.

p. 38.

Desperatis omnibus aliis auxiliis ad mortalium omnium medium medicum confugit, atque in tempesta nocte captata, cum morbus non nihil remissus, ad Altare, &c. Idem eadem Oratione, p. 186.

mingled her tears with the *Antitypes* or *Symbols* of our *Saviour's* precious *Body* and *Blood*, with as many of them as she had treasured up. I hope you do not believe that she had as many *Bodies* of *Christ*, as she had in her hands parts of these *Antitypes*, which I do assure you do mean nothing more than *Signs* or *Figures*. This passage hath not onely confuted your first, but provided fully against the second out of him, about his Sister *Gorgonia* her prostrating her self before the *Altar* with *Faith*, and praying to him with great clamour (as you neatly translate it) who is worshipped upon the *Altar*. Upon this you tell us gravely, that she prayed not to *Bread and Wine*; and I tell you, that she prayed no more unto the *Host*, since neither our *Bread and Wine*, nor your *Host* were then upon the *Altar*; for it was at *Midnight* that *Gorgonia* went privately into the *Church*, when there was no *Priest*, nor *Service*, nor *Eucharist* or *Host* to be worshipped, but she alone, as far as we can gather from *St. Gregory*, prostrated before the *Altar*, at or upon which God is worshipped. But some Men if they get a little thing by the end, that looks as if it might do them a *Service*, quickly lay hold of it, and never consider the connexion it hath in the *Discourse* from whence it is taken; if you had but read this *Oration* you so readily quote, and had but considered it, it might have saved you the making two silly remarks.

p. 39.

You quote next *St. Basil's Book*, *De Baptismo*, c. 2. whereas the *St. Basil* that I use Printed at *Paris* hath two Books *de Baptismo*; in the second of which under the third *Question* I find what you quote, but cannot find that it is anything to your purpose: we say with him that every one ought to prepare for the worthy receiving this holy *Sacrament*, and that the worthy Receiver is made Partaker of the *Body* and *Blood* of *Christ*. In his *Antiphone* the *Bread and Wine* are called the *Types* or *Figures* of the *Body* and *Blood* of *Christ*.

As

As far from helping to prove *Transubstantiation* are the two p. 39.
 first passages from *Macarius*; that he understood the eating
 the *Flesh* and drinking the *Blood* of *Christ* in the *Catholic*,
 that is, in the *spiritual sense*, is past question evident from
 his 27. *Homily*,¹ where among other things that the *Saints* Καὶ ὅτι
 before our *Saviour's* time were ignorant of, he reckons this, ἐν τῇ Ἐκ-
 that in the Church should be offered *Bread* and *Wine*, *Antitypes* κλησία
 or *Symbols* of the *Body* and *Blood* of *Jesus Christ*; and that πεσφάρε-
 those which eat of this *Visible Bread*, should spiritually eat ται ἀετος
 the *Flesh* of the *Lord*. This passage is so convictive of *it self*, ἀνίστατον
 that it needs not help to inforce it against all *literal* eating of τῆς σαρκος
Christ's Body and *Blood*, and against *Transubstantiation*. ἰ αὐτῶ καὶ τῶ
 need say nothing to your last *Testimony* from him, nor shall, ἀμαρτίᾳ
 onely that your *Translation* of this short passage is very silly, καὶ οὐ μελέα
 and very false too. Do you or your new *Superiours* look at it λαμβάνον
 again, and then deny *it*, if you can. φανομένῳ
 ἀρεῖ, πνευ-

μασίνης τὴν σάρκα τοῦ κυρίου ἰδίῳ. *Macar. Homil. 27. pag. 164. Edit.*
Paris. 1621.

CHAP. XXII.

*Arguments for Transubstantiation from Gregory Nyssen and
 Cyril of Hierusalem answered, and a ridiculous
 Mistake of Mr. Sclater's observed.*

Gregory Nyssen's *Testimonies* are the next you do produce p. 40.
 to prove a *Transubstantiation*, and do indeed promise
 more in order to *it*, than any you have hitherto produced,
 while they say that the *sanctified Bread* is changed into the *Body*
 of the *Word* of *God*. However that *Gregory Nyssen* meant no
 change of the *substance* of the *Bread* and *Wine*, or that they
 were annihilated, and the *Body* and *Blood* of *Christ* substituted
 into their place, but meerly a change in their *Use*, *Office* and
Virtue, is past all question evident, since in another place he
 illustrates this change of the *Elements* of *Bread* and *Wine* by,
 and compares it to, that of the *Altar*, which I hope you do
 not

Nam & Al- not believe, or any of your Party dare say, that upon *its* be-
tare doc fan- ing dedicated to the Service of God, it undergoes any change
ctum, cui ad- of *Substance*, but meerly a change of *use*, it being now sepa-
sistimus, la- rated to God's Service, which before was of *common use*, and
pis est na- for the most common Services. He compares it to the
tura com- change in a Priest, which is not of the Substance of his
sed quoniam Body when he is ordained, but of his Soul onely by an
Dei cultui invisible Grace, which qualifies him for the particular office
consecra- of a Priest. He compares it to the change of Water in Bap-
tum---Al- tism, which all the world will grant is not in the *substance*,
tare imma- but in the *virtue* onely, through the benediction of the
culatum
est---Panis
item, panis divine Grace.
est initio

communis: sed ubi cum *Mysterium sacrificaverit, Corpus Christi fit & dicitur.---Eadem*
item Verbi vis etiam Sacerdotem augustum & honorandum facit, novitate Benedictionis à
communitate Pulgi segregatum.—cum nihil vel corpore vel formâ mutatus—ille fit, qui erat,
invisibili quadam vi, ac gratiâ, invisibilem animam in melius transformatam gerens.—
Ac simili rationum consequentiâ, etiam aqua, cum nihil aliud sit quam aqua, supernâ Gratiâ
benedicente vi, in eam, quæ mente percipitur, hominem renovat regenerationem. Greg. Nyss.
in Baptismum Christi Oratio, p. 802, 803. Edit. Paris. 1615.

I could bring his Comparison of the change of the Bread and Wine in the Eucharist to that of *Chrism*, but these I have brought, I think, are more than enough to prove that our Gregory Nyssen meant no other change of the Elements than a change of *Use*, of *Office*, and of *Virtue*; and that if your people are resolved that he shall mean a change of *Substance*, we shall have Transubstantiations enough; then the Water in Baptism is no Water, though it seem such to all Senses, but is transubstantiated into a divine Grace; and you and I when we were ordained were really transubstantiated into the meer Office of a Priest, and for all our eating and drinking are as meer Accidents as those in the Eucharist: one thing I am puzzled at, and that is what the Stones of the Altar are transubstantiated into.

These, Sir, as ridiculous as they be, must be necessary Consequences of your making our Author teach Transubstantiation in the Eucharist, and all the Arts of your whole Party cannot avoid them; so that I suppose we have reason to deny you Gregory Nyssen his being a Teacher, or Favourer of your

your *Upstart Doctrine* I should before parting examine your translating *Gregory Nyss.* but I am too much in haste to stay upon such wretched blundering, onely one observation, I must advertise the young Criticks of, and that is, that *θανάσιδιν*, which in all other authors, signifies *put to death*, in *Greg. Nyss.* according to the sage *Mr. Sclater* signifies *made immortal.*

Cyril of Jerusalem's Testimonies do promise at first view, p. 40. 41. as much or more than the last from *Gregory Nyssen*, to prove all you intend them for, to wit, a *Transubstantiation*, when they not onely say with *Gregory Nyssen*, that the *Bread and Wine after Consecration are made the Body and Blood of Christ*; but which is further, that the *Bread which is seen by us is not Bread*, although the taste perceive it to be *Bread*, but the *Body of Christ*. To which I answer first, that *St. Cyril* is far from teaching *Transubstantiation* in these places; since what he says first is not denied by our Church, that the *Bread and Wine are made by Consecration the Body and Blood of Christ*, and are no longer common *Bread*, and common *Wine*, which very expressions sufficiently prove, them to be as to their Substance *Bread and Wine* still, tho' now hereby distinguished from common *Bread and Wine*. And therefore upon this very ground *Cyril* advises his *Catechumens* to consider the *Elements consecrated*, not as bare *Bread and Wine* (which certainly proves them to be so as to their substance) tho' their Senses suggested to them, that they were nothing else than bare *Elements*, but, as our Lord said they were, his *Body and his Blood*.

So that we hence give a good account of that other expression that seems the more favourable to *Transubstantiation*, about the visible *Bread* being not *Bread*, but the *Body of Christ*: which we are as ready now as *Cyril* was then, to say is not *Bread*, bare *Bread* after consecration, but the *Body of Christ*, inasmuch as it is now honoured with the Title of the *Body of Christ*, since it is made by Consecration the Instrument to make us *Partakers of the Body of Christ*, as *St. Paul* says 1 Cor. 10. 16. and after him *Cyril* himself in this *Catechism*

Μὴ πρὸς τοῦτο ὅτι οἱ ἁγιοὶ τοῦ
ἄλλου καὶ τοῦ οὐνοῦ σῶμα καὶ καὶ εἶμα
χρῆσι κατὰ τὴν διανοήσαντες τυγχάνου
μεν εὐφρανῶν, οἱ καὶ καὶ αἰδνοῖς οἱ
τοῦτο ὑποβάλλου, ἀλλὰ ἡ πίστις οἱ βα-
βαίτω. *Cyr. Myst. Catech.* 4. p. 237.
Edw. Paris. 1640.

advise his *Catechumens* to receive with all assurance [the con-
 secrated Elements] as the Body and Blood of Christ, upon this
 very reason, because under the Type or Figure of Bread is given
 [to the worthy Receiver] the Body of Christ; and under that of
 Wine, is given his Blood.

μετάλαμ-
 βάμεν χεῖρ. ἐν τύπῳ δὲ ἄρτου, ἡ δόξα σοι τὸ σῶμα, καὶ ἐν τύπῳ οἴνου, ἡ δόξα σοι
 τὸ αἷμα, &c. Idem eodem loco.

This Passage you, (or rather *Grodecius*, for you do but tran-
 slate him) have endeavoured to make speak for you : which is
 an easy thing to make any Authors do, if you should serve them,
 as you have done him ; for 1. you make him say, *Let us take*
the Body and Blood of Christ, whereas he hath, *as*, here, and
 faith, let us take, to wit the consecrated Elements, *AS* the Bo-
 dy and Blood of Christ (which is a trick you played St. Justin
 Martyr as well as Cyril :) and then you from *Grodecius* tran-
 slate τύπος by species, a word unknown to the Primitive Chri-
 stians in the sense you *Transubstantiators* use it, witness

b Non vale-
 bit Christi
 sermo ut
 Species
 mutet Ele-
 mentorum
 p. 48. ex
 Ambrosio.

your own Quotations out of St. Ambrose, when as any one
 that knows but a little Greek, could tell you it means a Figure.

But to rescue Cyril clearly out of your hands ; had you but
 turned one leaf backward, you might have read that, which
 would, if you had any ingenuity in you, have hindered your
 bringing Cyril on the stage for a favourer or Teacher of Tran-
 substantiation : there in his *Mystagogical Catechism* about
Chrism, having spoken of the use and vast benefit of it, he

thus addresses his Auditors, But take heed
 that thou do not think that [*Chrism*] to
 be bare Oyl : for as the Eucharistical
 Bread after the Invocation [and illapse]
 of the Holy Spirit, is no longer ordinary
 Bread, but the Body of Christ : even so
 this holy Oyl is no longer bare, or, as one
 may say, common Oyl after the Invoca-
 tion of the Holy Spirit, but Charisma
 Christi, the Gift or Grace of Christ : and

Αλλ' ἵνα μὴ ὑπονοήσῃς ἐκείνο τὸ
 μυστήριον ψιλὸν εἶναι ὥσπερ καὶ ὁ ἄρτος
 τῆς Εὐχαριστίας, μετὰ τῆς ἐπίκλησιν
 τοῦ ἁγίου Πνεύματος, οὐκ ἔστι ἄρτος
 λῆτος, ἀλλὰ σῶμα χεῖρ. ὅτω καὶ τὸ
 ἄρτος οὗτο μυστήριον, οὐκ ἔστι ψιλόν, ἐδ'
 ὡς ἀνέποι τις κοινὸν μετ' ἐπίκλησιν,
 ἀλλὰ χεῖρ χάρισμα. Cyr. Cathism.
 Mystag. 3. p. 235. Edit. Par. 1640.

a little after he says, the Body is anointed with the Oyl that is seen
 by us, but the Soul is sanctified by the Holy and Quickening Spirit,
 μυστήριον τὸ σῶμα χεῖρ, τὸ δὲ ἄρτος καὶ ζωοποιῶ πνεύματι ἢ ψυχὴ ἀμείβεσθαι. Idem eodem
 loco.

Here

Here we meet with *as high* and *as strange Expressions* about the *Chrism*, as in the next *Catechism* about the *Eucharistical Bread and Wine*: as there the *Bread* upon *Consecration* is said to be no longer *common Bread*; just so it is said here about the *Chrism* that it is not *common Oyl* after *Consecration*; as he talks there of a *πανμυστον ἄρτον*, which you would have us to believe is no more than the bare appearance of *Bread*; so here of a *πανμυστον μύσρον*, which upon the same reason must be only the appearance of *Oyl* without any *Substance*. In a word, if St. Cyril proves a *Transubstantiation* of the *Bread* and *Wine* there, he as certainly proves a *Transubstantiation* of the *Chrism-Oyl* here: if you say, as all confess, that he doth not prove *this* of the *Oyl*, I must say upon equal grounds that he doth no more prove the other of the *Bread* and *Wine*; so that St. Cyril is not for your purpose of proving *Transubstantiation*.

But before I pass to your next *Author*, I have a question to ask you, and that is, why you put down the *Text* it self of Cyril here? whereas your *English*, if it be your own, is word for word translated from Grodecius his *Latin Translation* of St. Cyril: I appeal to your own *Conscience*, whether what I say is not true; but since you may be too peevish to tell me, I will give an instance or two, besides those already observed, where you have both equally added to the *Text* of St. Cyril, or, grossly mistaken it. St. Cyril says τὸ ὕδωρ ποτὲ οἷς ὄνιον μεταβιβλῆν. c. Aquam a-
 κεν ἐν Κανᾷ τῆς Γαλιλαίας οἰκίῳ τοῦ ματρὸς [which two last words liquando
 you have altered into οἰκίῳ ἀματρὸς,] this place you verbatim mutavit in
 from Grodecius translate thus, he sometimes changed Water vinum, quod
 into Wine, which is near to blood in Cana of Galilee, by his only est sanguini
Will; whereas according to Grodecius his Greek, there is not propinquum,
 a Syllable of such an Expression, as, which is near to blood; and in Cana Ga-
 according to yours, not a Syllable for, by his only *Will*; and lilee, sola
 yet you two could nick it so exactly. voluntate:
Grodec.

But that which is the pleasantest of all is, that you not only transcribe a Blunder of his, but made it ten times worse: Τῶς υἱοῖς Cyril in this Passage speaks of the Children of the Bride-chamber, ὧς νυμφῶν-ber, Grodecius hath made them the Children of the Bridegroom, vos. Cyril. and you have made them the Children of the Bride, when you [ex Luc. 5. 34.] Fili-
 call them the Sons of his Spouse; by which you mean our is Sponsi.
 Grodecii Interp. Latina. To the Sons of his Spouse, Sclater's Engl. Translat.

Saviour's Spouse which I am sure is *his Bride the Church*. This is translating with a witness, and this it is to make a Man's self a slave to *another Man's Translation*, which is guilty of such Blunders and Errours, and yet by putting your *Margin* full of *Greek* to make the World believe you had been at the Fountain-head your self. I must confess it is the first time I ever heard of a *He-Bride*, or could have suspected that a *Man* that hath so much *Greek* and *Hebrew* in his head would have translated *hic Sponsus*, our *Saviour* his *Sponse*.

I have been so large upon these *two Fathers*, *St. Gregory Nyssen* and *St. Cyril*, not onely because they are always reckoned the *chiefest Authors* for *Transubstantiation*, but because I might thereby very much shorten the *Answers* I am to make to your following *Authorities*, which I shall consider if they speak any thing *new*, if not, refer to some of my *Answers* already made.

CHAP. XXIII.

Those from Epiphanius, St. Ambrose and St. Chrysostom answered.

- P. 42. **Y**OUR *Testimony* out of *Epiphanius* proves nothing more than your *Infirmity* in translating, for he that believeth not that he is true, you have ridiculously made it, who believeth it not to be his very true Body. But such dealing is not strange to me to find in you, this Talent runs almost through your whole book. You are very copious in the next place from *St. Ambrose*; your first *Testimony* from him proves nothing against the Church of England, nor your second, since in our *Liturgy* we use in the distributing the *Consecrated Bread* the same Expressions used then (*the Body of our Lord Jesus Christ*) and our People are taught to say *Amen*. Nor your third, fourth, and those which follow, wherein this Father uses so much of *Allegory*, and therefore is not to be confined to a literal Sense. Your last from him is your best one, which however proves no more than what we never deny, that the Nature of the Elements are changed, as to their *Virtue* and *Quality*: but as to a change of their very substance, we do deny it upon reasons from *Scripture* and *purer Antiquity*: nor doth this
- P. 44, 45, 46, &c.

this Father attempt the Proof of any such a Change. He proves the contrary, when in your first Testimony from him he speaks p. 43. of the Elements Continuing What they were [that is as to their Substance or Essence] and yet being changed into another thing, which must be as to Quality and Use: and had you but translated this passage like a Scholar, and continued your quotation a line or two further, you had found him proving this change of the Elements by, and comparing it with, that of a man by Baptism, whom no body believes to be changed thereby as to his substance, but onely to be renewed inwardly, and changed from a sinful state to a state of virtue and holiness by the influence of the Spirit of God; and therefore St Ambrose could not affirm any more of the Elements than a change of quality by an accession of virtue, and power to sanctify and to communicate to us Christ's Body and Blood, and to apply to us all the Merits of his meritorious passion.

But after all, this Father himself puts the thing out of debate betwixt us; when, in your Last Testimony, he calls the consecrated Bread the Sacrament or Symbol of his Flesh, and says that after consecration it is the sign of his Body; for so I translate *corpus significatur*, because afterwards speaking of the Wine, he says that after consecration it is called or bears the name of his Blood. Upon this place indeed you set up for a Critick, and give us a touch of your Greek and Hebrew, which I cannot read without smiling at it: all that I will say to you upon it is, that it is very hard for those that understand not Greek and Hebrew, that they must not be allowed to know p. 50, 51. what *significo* means; had that word been a branch from either of those tongues your Criticism would have looked somewhat like, whereas now it is but a more formal piece of trifling.

Quanto magis Operatorius est, ut sint quæ erant & in aliud commutentur. Ambros. de Sacram. l. 4. c. 4.

Ipse dixit & factum est: ipse mandavit & creatum est. Tu ipse eras, sed eras verus creatura: postea quam consecratus es, nova creatura esse cepisti. Idem Ibidem p. 439. Tom. 4. Edit. Froben.

Vere ergo carnis illius Sacramentum est — ante Benedictionem verborum celestium: alia species nominatur, post consecrationem corpus significatur — post consecrationem sanguis nuncupatur. Ambros. de iis qui absterilis initiuntur. c. 9.

Optatum his Testimony is nothing to the purpose, and that from *Gaudentius* is so far from being for your *Transubstantiation*, that it is directly against you, as had I time or room here, I could easily shew.

p. 51. St. *Hierom's* places prove the very same, that is against you, *Nos autemas* first that which says it was Bread our Saviour gave to his Disciples, and that that Bread was his Body, which sort of expressions your own learned men allow to prove a figurative Body onely, since Bread can no otherwise be the Body of Christ. *audiamus, Panem, quem frequit Domini, dedit- que Discipulis suis, esse corpus Domini Salvatoris, ipso dicente ad eos, Accipite, comedite, Hoc est Corpus meum. St. Hieron. Hedibiz. Tom. 3. p. 144. Edit. Froben.*

I wonder what you brought the Testimonies for, about the Clergy's always praying; if you did it for a touch at our married Clergy, remember that it touches your self; and tho' it does not me, yet this I will assure you that St. *Hierom's* Argument is very faulty and proves nothing at all because it proves too much, since if the Clergy must abstain from Matrimony, because they must always pray; upon the very same reason all the Christian Laity will be obliged also to abstain from it, they being most expressly commanded to pray without ceasing.

1 Thes. 5.
17.

p. 54, 55, 56, &c. From St. *Chrysostom* you have brought us a great many passages. How much that Learned Father delighted in Rhetorical Flights hath been already observed above, when I examined just such quotations as these about St. *Peter's* Supremacy; and that his Homilies are not to be strictly taken, nor can be in a literal sense, hath been abundantly proved above: However here you are for having the passages you cite him for about a *Transubstantiation* taken in a literal sense: which no man of learning would have said, since it is impossible they should: I will instance but in one of them.

Προσὶ τὸν ἄνθρωπον, ἵνα βάλῃ αὐτὸν τὴν μορφήν ἰδῆν, τὸν τῷ πνεύματι, τὰ ὑποδήματα; ἵδῃ, αὐτὸν ὅρα, αὐτὸν ἄσπῃ, αὐτὸν ἵδῃ. D. Chryf. in Marth. Tom. 2. . 514. Edit. Savil.

How many now say, I would see his Form, his Figure, his Garments and his Shoes? behold thou seest him, thou touchest him, thou eatest him. I appeal to that person of meanest judgment in your whole Church, whoever he be, to your own second thoughts, whether any one can or does, strictly speak-

speaking, See, Touch or Eat our Saviour : therefore if you will have a literal sense of these and such his hyperbolical expressions, you are easily answered, that these passages you quote from St. Chrysostom prove nothing at all, because they prove too much ; because they assert that which all learned men, nay all men except you, grant to be impossible. But besides all this, you your self afford us a little passage, which evidently destroys your attempt of making St. Chrysostom a Transubstantiation man, which you endeavour by your English to obscure, (as you have served many a larger place in your Book) and therefore I will clear the place thus, for as that Body is united to Christ, so we also are united to him by this Bread, which sufficiently proves the Substance of the Bread to remain in the Eucharist. St. Chrysostom's opinion as to this point in controverſie betwixt us is so apparent from the late recovered Epistle of his to Casarius, as nothing can be more, I shall reserve it to a further particular occasion.

Καθ' ὅσον
ἕρπ το σῶ-
μα ἐκείνο
ἔνστα τοῦ
χριστοῦ,
ὥστε ὁ
ἄνθρωπος αὐ-
τοῦ διὰ τοῦ
ἁγίου τέτου
ἐνέμεθα.
Idem. in
1 Ep. ad
Corinth.
Tom. 3. p.
379.

CHAP. XXIV.

His further Arguments for it out of St. Austin, Cyril of Alexandria, Theodoret, &c. Answered.

I Must in the next place follow you to St. Austin, and see p. 59, 60, what you would have from him, who is so extraordinary plain and so point blank against Transubstantiation. I will not onely say, that the Places you have from him, as spoken allegorically, cannot do your business, tho' you help them (as you did St. Hierom, when you translated Vinum, Blood ; St. Chrysostom when you translated ἁγίον the Eucharist) by translating Sacramentum a Sacrifice : but will give you a place or two to convince you that St. Austin was not for Transubstantiation.

In his Book against Adamantus, he says plainly, For our Lord made no scruple to say, this is my Body, when he gave the Sign of his Body.

est corpus meum, cum Signum daret Corporis sui. Aug. contr. Adamant. c. 12. Edit. Basil.

In

(1) Si enim In his Epistole to Bonifacio he says, (1) that if the Sacraments had no resemblance with those things whereof they are the Sacraments, they would not be Sacraments at all: from their resemblance it is that they commonly bear the names of the things themselves: for as the Sacrament of the Body of Christ is after a certain manner the Body of Christ, so the Sacrament of Faith is Faith. I might easily shew you, how he distinguishes between Sacramentum and Res Sacramenti, that Judas only received Panem Domini, whereas the rest of the Apostles received Panem Domini; but I must hasten to your next Testimonies from St. Cyril of Alexandria, the first of which hath been already more than once answered; your second is directly against your self, the Jews fault being that they understood our Saviour in a literal sense, and not in the Spiritual in which he meant it; and Nicodemus his fault was of the same nature about Regeneration, so that you certainly took this place on trust without considering it; and your Fear at the end of it is both groundless and ridiculous; *hietim doctum, hei Presto, be gone*, do far better become your People who teach that upon pronouncing *hoc est corpus meum* the Bread is gone, and the Body of Christ is in its room in a trice: but to pass such childish stuff, your last Testimony from this St. Cyril does not deserve any consideration, it proving nothing for your purpose.

Sanguinis Christi Sanguis Christi est, ita Sacramentum Fidei Fides est. Aug. Ep. 23. ad Bonifac. P. 62. 63.

† Theodoret. I am now arrived at † him, whom of all men I little thought you would have cited in, and of all places you would not have medled with that you do; but to give you your due, you are a hardy man, and resolved to go through with Theodoret also, tho' you lose some Skin by it, and get never so many blows and hard words. Well then you bring us his second Dialogue against the Eutychians, where after the Questions asked and answered about the Sacramental Bread and Wine, their being the symbols of the true Body and Blood of Christ, which is also received in self in the Eucharist: the Eutychian thinking he had caught the Orthodox Adversary, argues

P. 63.

* * * * *
 ὁ ὁσπερ
 τοῦτον τὸ
 σύμβολον
 οὐκ ἔστι
 τὸν αἶμα
 τοῦ Χριστοῦ
 ἀλλὰ μὲν
 οἱ αὐτοὶ
 ἱεροῦ
 ἀποστόλου
 ὡς μέλη αὐτοῦ

καὶ τὸ εὐχαριστῶν μετὰ τὸν Χριστόν· ὡς καὶ ἡ ἀποστολικὴ αἰμα μὲν τὸ εὐχαριστῶν, εἰς τὸν αἶμα μετὰ τὴν δόξαν. ——— Orthodox ———

argues

Your Quotation from *Eucherius* (p. 64.) falls in with those from *St. Ambrose*, and is answered there. That from *Isidore Pelusiota*, (p. 65.) and that from *Pope Leo*, which is false translated, have been answered sufficiently above Your Story out of *Gregory Turonensis*, (p. 66.) were it true, makes nothing to your purpose; but you ought to remember that we always demand the genuine plain Testimonies of Fathers in the Controversie about Transubstantiation, and cannot admit, or rely upon Stories and Miracles, such as this is, and that from (p. 69.) *Paulus Diaconus*.

I am weary of this tedious Examination of further particular places of Writers at too great a distance to be set up, were they really what they are far from being, against the Primitive Fathers as to this Controversie. I will onely vindicate your *Pope Gregory the Great*, and our Countryman *Venerable Bede*, and then leave off this Method of answering. The place you quote from *Gregory* does you no service, since it is so very allegorical and cannot be taken in a literal sense; but that which we meet with in his (d) *Sacramentary* is directly against Transubstantiation, where in Prayer it's said, *We which do receive the Communion or Sacrament of the consecrated Bread and Cup, are made one Body of Christ*.

p. 68.

(d) *Ipsi qui
sumimus
Communione
huius san-
cti panis
& Calicis,
unum
Christi
Corpus ef-
ficemur.*
--- *Quasum-
mus---ut
salutem
caris capi-*

(e) *Venerable Bede's* words are as clear as we could wish, and as full against Transubstantiation as we can speak, when he says, that our Saviour Christ substituted into the place of *Flesh and Blood of the Paschal Lamb*, the Sacrament of his *Flesh and Blood* under the figure of *Bread and Wine*, (f) and in another place, that our Lord gave to his Disciples at his Last Supper the Figure of his sacred Body and Blood.

Etum cuius per Mysteria PIGNUS accepimus. Greg. L. Sacram. p. 1337. Ed. Par. 1695.

(e) *Uel uidelicet pro carne Agni vel sanguinem sua carnis sanguinisque Sacramentum in Panis ac Vini Figurâ substituens, &c. Beda Com. in Luc. 22. p. 424. Edit. Colon. 1612.*

(f) *Cenâ, in quâ Figuram sacrosancti corporis, sanguinisque sui Discipulis tradidit, &c. Idem. in Psal. 3. p. 324.*

CHAP. XXV.

Some Corollaries against Transubstantiation.

HAVING hitherto sufficiently answered all your pretended *Proofs* for *Transubstantiation*, and shewn in part the *Sense* and *Arguments* of the *Fathers* against it, instead of wearying my self, or rather our Reader with any more of your *Authors* which you very irregularly place, and which you your self will grant to be produced to no purpose, if the former *Primitive Fathers* were of a contrary Faith about the *Eucharist*: I shall here adjoyn a few *Corollaries* to vindicate the Faith of the *Catholick* and *Apostolical Church* of *England* against *Transubstantiation*, and will make it apparently clear that her *Doctrine* and Faith herein is both *Primitive* and *Orthodox*, and exactly the same with that of the *Fathers* of the *Catholick Church*.

My first *Corollary* shall be, That the *Fathers* gave such *Ti- 1. Corall.*
sles to the *Consecrated Elements* of *Bread* and *Wine*, as utterly
exclude a *Transubstantiation*.

It was sufficiently common with them, to call the *Elements*
* the *Figure*, † the *Sign*, ‡ the *Type*, ** the *Antitype*, †† the * *Tertulli-*
Similitude, ‡‡ and the *Symbols* of the *Body* and *Blood* of *Christ*, an. con.
* * and a whole *Oecumenical Council* of 338 *Bishops* at *Constan-* l. 4. c. 40.
tinople, A. D. 754. declare them to be the true (and onely) *Beda.*
Image of our *Saviour's Body* and *Blood*.

Comment.
in 3. *Psal.*

† *August. de Doctr. Christi* c. 7. *Origen. Dialog. cont. Marcion.* p. 116. *Edit. Wets.* ‡ *Basil.*
Anaphora. *Cyril Hierosol. Col. 4. Cat. Mys.* ** *Greg. Naz. Orat. 11. Macarius. Hom. 27.*
†† *August. in Gratiano.* ‡‡ *Theodoret. Dialog. 2.* * * *Tom. 6. Concil. Edit. Cossart.*

These Expressions and the like I argue to be utterly inconsistent with the *Elements*, being *Transubstantiated* into the very *Body* and *Blood* of *Christ*, since it is impossible any thing can be the *Figure* of a thing, and the thing it self; or the thing it self, and yet but the figure of it: he that will affirm this may without an absurdity say that the *Sign* of the *King* at a *Tavern door* is the *King himself*, that the *Picture* of the *Ship*

in St. Paul's Church-yard is as real a true Ship, as any on the River, and that the Image of the King in the Exchange is really King James 2d. in his very Person. In short, if any thing be the Figure, it cannot be the thing; if it be the thing it self, it cannot be the Figure of it, since nothing can be the Figure of it self. And therefore if Christ's Natural Body be really on the Altar, that which is there cannot be the Figure of it; But if (as the Fathers almost unanimously speak) that which is there be the Figure, the Sign of it, then consequently our Saviour's Natural Body it self is not.

Sec Tertul- This is so evident, I think I need not say any more upon
lian's 4th this Point, I might very easily else have shewn that the Strength
Book a- of one of Tertullian's Arguments, for our Saviour his having
gainst of one of Tertullian's Arguments, for our Saviour his having
Marcion. a true substantial Body, against Marcion depended wholly on
ch. 40th. the Eucharist, its being the FIGURE of his Body: but I

* Et potest Sacramentum Adoptionis, Adoptio nuncupari. Sicut Sacramentum Corporis & Sanguinis ejus, quod est in Pane & Poculo consecrato, Corpus ejus & Sanguinem dicimus. Non quod propriè Corpus ejus sit Panis & Poculum Sanguis: Sed quod in se Mystrium Corporis ejus, sanguinisq; contineant. Hinc & ipse Dominus benedixit Panem & Calicem, quem Discipulis tradidit, Corpus & Sanguinem suum Vocavit. Facund. Herm. pro Defens. 3. Capit. Con. Chalced. Lib. 9. c. 5. p. 404, 405. Edit. Sirmond. 1629.

I will wave it, and conclude this Corollary with that of Facundus, * Bishop of Hermiana in Africa, the Sacrament of Adoption may be called by the name of Adoption, as we call the Sacrament of the Body and Blood of Christ, the consecrated Elements of Bread and Wine, his Body and his Blood; not that the Bread is properly his Body, or the Cup his Blood, but because they contain the Mystery of his Body and Blood: upon which very account it is, that when our Lord delivered the consecrated Bread and Cup to his Disciples, he called

them his Body and his Blood. One thing I must not forget here, that tho' these Fathers and the Church of England with them, look upon the consecrated Elements as Signs and Figures onely, yet they and we believe that by the Institution of Christ they are the Means of conveying all the Virtue and Benefits of our Saviour's crucified Body, of communicating the Blood and Body of Christ unto every worthy Communicant. This I could not omit to let you see the silliness of your foolish Cant up and down of meer Signs of what, meer figures, &c. such Expressions were designed against the Church of England, or

or what do they in your Book against her; if they were, I must tell you that they are sottishly ridiculous, and most intolerable from a man, who was, I am sorry I can say it, a Minister of the Church of England, and therefore must so often have seen her Articles, and so often have used her Communion Service.

My Second Corollary is, That such things are attributed to the Sacramental Body and Blood of Christ, by the Primitive Fathers, as do altogether exclude their being transubstantiated into the Natural Body and Blood of Christ.

I instance in that of the Sacramental Body and Blood of Christ their being said to Nourish our Bodies.

That the consecrated Elements do nourish our Bodies is very apparent from a St. Justin Martyr's saying that our flesh and blood are nourished by the consecrated Elements being changed into our Substance: From b Irenæus and c Tertullian, that our Flesh is fed and nourished with the Body and Blood of Christ: From d Origen, that the Eucharist as to its Material Part, undergoes the common course of our common repasts: From e Ift. dore of Sevil, that the Substance of the Visible Bread and Wine do nourish the outward man, that is our Bodies, as the Word of Christ, the Living Bread doth nourish the Souls of the Faithfull Communicants.

percipiunt verbum Dei, sit Eucharistia Sanguinis & Corporis Christi, ex quibus augētur & consistit Carnis nostræ Substantia. S. Iren. c. Har. l. 5. c. 12.

c Caro Corpore & Sanguine Christi vescitur, ut & Anima de Deo sagineatur. Tert. de Resurrect. c. 8.

d— Ille Cibus, qui sanctificatur per Verbum Dei, perq; obsecrationem, juxta id quod habet materiale, in ventrem abit & in secessum ejicitur. Orig. in 15. Matt. p. 27.

e Quia sicut visibilia Panis & Vini substantia exteriorem nutrit & inebriat hominem: ita Verbum Dei, qui est Panis Vivus, participatione sui Fidelium recreat mentes. Isidor. Hispal apud Rathramni Lib de Corp. & Sang. D. p. 120. Edit. Paris. Boileau 1686.

Rathramne or Bertram f uses this Nourishment of our Bodies by the Sacramental Body and Blood, for an Argument to prove his distinguishing betwixt the Sacramental and the Natural Body of Christ to be just and necessary: g Our Saxon

g Illa Eucharistia temporaria est, non æterna: corruptibilis; eritq; minutim divisibilis: inter Dentes manditur, & in secessum emittitur. Homilia Anglo Sax. apud not. VVhelochi in Beda. L. 5. c. 22. p. 472. Edit. Cantabrig. 1644.

Pascbal

Paschal Homily, which used to be read in our Churches in the Tenth Century follows *Rathbrann* exactly in this point, and teaches that the *Sacramental Body* is corruptible, because it may be broke into several pieces, grinded by the Teeth, and being swallowed down into the Stomach, is thence cast into the draught.

Having collected *Passages* enough, that which I intend to prove from them is, that the *Natural Body* and *Blood of Christ* (into which you *Transubstantiators* say the *Bread* and *Wine* upon Consecration are *transubstantiated*) cannot without the greatest impiety be thus said to *Nourish our Bodies*. There is no one that understands what *Nourishment* means, how that macerating by the Teeth, Digestion in the Stomach, Separation in the Guts of the impure and excrementitious (which passes into the draught) from the purer, which passing through the *Lacteals*, and other chanel's falls into the *Common Mass of Blood*, are all necessary in order to *Nourishment*; but must at the same time abhor the very thought of our *Saviours Natural Body* undergoing such tortures and changes in order to the *Nourishment* of our *Bodies*. Either it is *Bread* or *Wine*, or the *Natural Body* and *Blood of Christ* that undergoes these several stages in order to our *Nourishment*: Neither you nor we talk of any third *Body* for these purposes. If there be no *Bread* and *Wine* upon Consecration left, which you affirm, then it is unavoidable that the *Natural Body* and *Blood of Christ* which are come into the others place must afford this *Nourishment* to our *Bodies*; but if you dare not affirm this, which it were most blasphemous to do; it will of necessity follow that the *substances* of the *Bread* and *Wine* do after consecration continue in order to this *Nourishment*, and therefore no *Transubstantiation* either is or could be believed by them, who did attribute this power of *nourishing* to the *Sacramental Body* and *Blood of Christ*.

3. Coroll.

My next Corollary is, That the *Fathers* speak such things of the *Eucharist*, as are perfectly inconsistent with its having after Consecration the bare *Accidents*, and *Species* of *Bread* and *Wine*.

The Proof of this Corollary depends upon the preceding, which shewed that the *General Doctrine* of the *Fathers* was that

that our Bodies are nourished by the Sacramental Body and Blood of Christ. Now as I made it evident in the last Corollary that this Nourishment was infinitely inconsistent with the Nature of Christ his Natural Body now, and for ever to continue, in a glorified state; so it is as easie to shew, that such Nourishment is as inconsistent with your upstart ridiculous Doctrine of Accidents: Since the bare Accidents and Species cannot nourish a Body, and since it is impossible that ~~That~~ which hath neither Substance, Matter, Quantity nor Body should give or add to another both Substance, Matter, Quantity and Body, every one of which are necessary to a corporal Nourishment: from which we must conclude that the Fathers never so much as dreamed of bare Accidents after Consecration, since They taught and wrote that which is utterly inconsistent with such things, and consequently with Transubstantiation.

This Corollary I intended chiefly for your sake Mr. Sclater, and the late Translator's of Bertram, * Monsieur Boileau the Dean of Sens. As you had a mind to impose upon us that Irenaeus his *pars terrena* of the Eucharist was the Accidents, which consequently must nourish us, notwithstanding their having nothing of Substance; so † be very gravely up and down his Translation, and his Remarks tells us of the Bodies being nourished by that which falls under the sense; by which he onely means as he continually explains himself, the meer figure and vail, the meer Accidents of Bread and Wine, with which the Natural Body and Blood of Christ are veiled.

I must acknowledge that I am astonished to see a man, who hath doubtless a great deal of Learning, write direct nonsense with such formal Gravity. I durst appeal to his own Conscience, and am perswaded that he does not believe himself, that Figures, Vails and Accidents, which according to all mens notions of them are without any substance, and are perfect nothings as to Body, can give nourishment to, or increase the Substances of our Bodies. A man might as well write that people may dine at Church on the Ministers voice, as that non-entities, meer nothings can nourish our Bodies. But if you two be resolved to believe so still, I would desire no other Argument to make you both recant, than that you

* Printed at Paris.

1686.

p. 31.

† p. 85.

§. 19 p.

118. §. 40.

p. 152.

126. § 49.

&c.

two (were the thing possible in Nature to separate the *Accidents*, *Qualities*, and *Modifications* of Bodies from the *Substances* of the Bodies themselves) might be put up, and constrained to live but *one fortnight* upon these *same Accidents* and *Vails*, and try how nourishing they are : I am pretty certain that it would cure you of believing corporeal *Accidents*, and him of ever writing again that *Figures* do, or can

* *Quis* nourish.

concefferit, aut cui pos- I will conclude this Corollary with a passage out * of St. *se fieri videatur, ut* Austins *Soliloquies*, which will abundantly confirm all that I have said in this Corollary, *Who can grant*, (saith he) or *id quod in think it possible, that that which is in* [and depends for its Subject being upon] a Subject, can continue, *when the Subject it self* is perished? for it is a Monstrous thing, and as far as can be from Truth, that that which would have no Being but for the Subject? Subject in which it is, can still have a Being, when its Sub- ject [on which it depended] hath none.

osum e-
nim, & à veritate alienissimum est, ut id, quod non esset, nisi in ipso esset, etiam cum
ipsum non fuerit, possit esse. D. August. Soliloq. l. 2. c. 13. p. 536. Edit. Basil. 1565.

p. 76.

p. 75.

† In his
 Remarks
 upon Ber-

tram, p. 207, 208, &c. Printed at the end of his Translation. Paris, 1686.

our Saviour's Natural Body was received in the Eucharist without any Veil or Figure, that is, to put it into downright English, with the very same Dimensions, Skin, Hair, Flesh, Head, Feet and Arms that he had on the Cross. But is it probable there ever were any such men? No, it is so far from it, that it is impossible there ever could, since this Opinion must be grounded upon their seeing it so, which I am sure never was, never could be: this Gentleman thinks the very † knowing what † præst. stercoranism means is enough to confute it; but is it not far P. 21. stronger against this fancy of his, for I dare not call it any mens Opinion, since I am very well satisfied there never could be any men that held such a thing?

It is pleasant however to see, how the Dean goes about to prove, that there was such an Opinion, and such men, against which our Author did write this Treat; he tells us, that one Abbaudus, and one Gaultier, Prior of St. Victor held, that our Saviour's Natural Body was palpable and sensible in the Eucharist: but since these men by his own Confession lived two or three hundred years at soonest after Bertram, it is but a very odd way of proving that there were such men in or before Bertram's time, because there were about three hundred years after. Such proof is fitter for Children, than Deans of Cathedral to use, and ought no more to pass from him, than if P. 213, it came from them: but to help himself and his ridiculous²¹⁴ Authorities, he tells us, that it is not probable, that they two were the first Authors of this Opinion; now for brevity's sake to set this aside, which is pitiful begging and not proving, were these two men after all, the Abbaudus and Gualtier of this Opinion, that our Saviour's Body is received in the Eucharist without any Veil, or Figure? This is so very false, that I wonder how any man, that hath common sense or any learning could have the face to assert it; * they say indeed that * - Cogita-
the Natural Body of Christ is palpable and sensible in the E-
ucharist, but that they do not mean sensible to the Eye, or visible, vram &
respondere, illis aliqua
quæ dicunt

ipsum Corpus non frangi, sed in Albedine ejus & Rotunditate aliquid salutarî, sed recognoscens ineptum esse in Evangelio Christi, de Albedine & Rotunditate disputare, &c. Abbaudus p. 211. — & sensualiter, non solum Sacramento, sed etiam veritate manibus Sacerdotum trahi & frangi & fidelium dentibus atteri. Ecce Catholica Fides. Iste autem Scholasticus sic exponit, vere quidem ait, est; sed in Sacramento tantum. Gaultier p. 212. in the Remarks.

is hence apparent because they talk of the *Whiteness* and the *Roundness*, which certainly are *that* which you call the *vails of our Saviour's Body*; and all the intent of their *Arguments* was to prove, That tho' our Saviour's Body was hid under the *Accidents* of *Whiteness*, *Roundness*, &c. yet that it is palpable, and subject to be broke, since *Whiteness* and *Roundness*, which are *meer Accidents*, could not be broken, or parted asunder. So that now we find by this Dean's help at last, that *Rathramn's* or *Bertram's Book* was writ against *no Body*, and about *nothing*, since it is impossible there ever were *such Persons*, or *such an Opinion* for any body to write against.

Certainly this Gentleman thought all the world asleep besides their own party, or he could never have had the courage to have writ such stuff, and tho' I do not wonder at the French King's giving his *Royal Privilege* to this Book, and calling the Translator, his *dearly beloved*, because I suppose he does not desire to be thought to have read, or examined the Book, yet I am perfectly amazed to find the *Approbation* of the Sorbonne to this most ridiculous nonsensical Piece, and can give my self no other reason for it, than that those People are resolved to approve and license any thing against us, tho' it be at the same time as much against *common sense* and *reason*. I hope some one will do, what I cannot have room, or leasure to do here, that is, Take this *Dean Boileau's Translation*, and *Remarks* to task, the very foundation of which I have perfectly ruined in that little I have said here; But to return,

4. Coroll. My fourth Corollary is, That the *Illustrations* and *Comparisons*, by which the *Fathers* used to prove a *Change* in the *Elements*, do prove their *Opinions* to have been opposite to *Transubstantiation*.

(1) Greg. Nysen. O-
rat. in Bapt.
Christi. I will here instance in the several Comparisons, (1) of the *Water* in *Baptism*, (2) of the *Person baptized*, (3) of the *Oyl* in *Crisp*, (4) of the *Ordained Person*, (5) and of the *Altar*.

These the *Fathers* made use of to prove such a change in the *Elements* of *Bread* and *Wine*. Now there is no man of any *learning* or *sense* will say they taught any *Transubstantiation* of the *Water*, of the *Person baptized*, of the *Oyl*, of the *Stones*

(3) Cyril. Hier. Catech. Nysag. 3. (4) Greg. Nysen. supra. (5) Idem Ibidem.

Appellatione PANIS, dignus autem habitus est Dominici Corporis APPELLATIONE, etiam si NATURA PANIS in ipso permansit, & non duo Corpora, sed unum Corpus Filii pradicatur: Sic & hic Divina iudicant, id est, inundante Corporis naturā, ut suum filium, unam personam, utraq; hæc ecerant. Agnoscendum tamen inconsumam, & indivisibilem rationem, non in unā solum Naturā, sed in duabus perfectis. D. Chrys. Ep. ad Cels. in the Appendix to the Defence of the Exposition, &c. p. 156.

Vine Grace hath sanctified it, it is no longer called Bread, but is honoured with the name of our Lord's Body, tho' the nature of Bread continue in it still; and it doth not become two distinct Bodies, but one Body of the Son of God; even so here the Divine Nature being united to the humane [or Body], they together make up but one Son, one Person. But must however be acknowledged to remain without Confusion after an indivisible manner, not

in one NATURE, but in TWO PERFECT NATURES.

The very same Argument doth Theodoret urge against the Eutychians, whose Heresie was the same with that of Apollonarius, as I have above put down his words at large from his second Dialogue against the Eutychian Heresie (p. 70.)

One of your own Popes, Gelasius I. against the same Hereticks, says, (2) Doubtless the SACRAMENTS of the Body and Blood of Christ, which we receive, are a Divine Thing, (2) Certain-ly, that they make us partakers of the Divine Nature, though the SUBSTANCE or NATURE of the BREAD and WINE doth still Remain: and indeed the IMAGE and Likeness of Christ's Body and Blood is celebrated in the Mysterious Action. By this therefore we are plainly taught to think the same of our Lord Christ himself, as we profess, celebrate and receive, in, or by, his IMAGE, that as the Elements pass into a Divine Nature, by the Operation of the Holy Ghost, and yet continue to have their own Proper Nature, so that principal Mystery (the Incarnation) the Virtue and Efficacy of which the [Consecrated Elements] do truly Represent unto us, doth as evidently demonstrate, that there is One True and Entire Christ, consisting of STANTIA two distinct Natures.

vel NATURA PANIS & VINI: & certe IMAGO & SIMILITUDO CORPORIS & SANGUINIS Christi in Actione Mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis in ipso Christo Domino sentiendum, quod in ejus Imagine profitemur, celebramus & sumimus, ut sicut in hanc, scilicet in Divinam transiunt, Sancto spiritu perficiente, Substantiam, PERMANENTE tamen in sua (reli.) sua PROPRIETATE NATURA: Sic illud ipsum Mysteriorum Principale, cujus nobis efficientiam, virtutemq; veraciter REPRESENTANT, ex quibus constat propriæ PERMANENTIBUS unum Christum, quia integrum, verumq; permanere demonstrant, Gelasius Papa de duabus in Christo Naturis in Biblioth. P. prum. Parte 3. Tom. 5. p. 671. Edit. Colon. 1618, Ephrem,

Ephrem, or, Ephremius, the Patriarch of Antioch in the sixth Century urges the same Argument (3) against the same Hereticks. (3) Apud Postii Biblioth. num. 329.

That which I gather from *these evident places* of *these great Men*, is, that as they held the *humane Nature* to continue entire after its *Union with the Divine* into the *One Person of Christ*, so they held the *true Substance of the Bread* to continue after its *Consecration into the Sacramental Body of Christ*; and that if they had not believed *this*, they would never have used it as an *Argument to prove the other*.

These Places and this Argument are so *convictive*, that I admire that any man can believe *Transubstantiation*, that does but read and consider *them*. I know some of your *Writers* say, that the *Fathers* by *Substance and Nature* here mean onely the *outward Appearance* and the *bare Accidents*.

But, not to insist how we shall ever know any *Author's sense* in any one thing, if men may take *this Liberty* not onely to make a word signify *what they please*, but the direct contrary to *what it should and always doth*; This is to make the whole *Argument of these several Greatest Men*, of a *Pope himself*, and him perhaps as *learned as ever sat in the Chair*, and as *Infalible*, perfect *Foolery* and direct *Sophistry*; to give up their *Cause*, as well as their *Arguments* unto the *Hereticks*, their *Enemies*, while they make *these Learned Fathers* to prove that *Christ* had not the *Appearance onely* (which none of the *Eutychians* did deny him) but a *true humane Nature* by the *Example of a Thing*, which had not the *true Nature of Bread*, but the *bare Appearance* of it without any *Substance*.

Certainly such men do not consider what great wrong they doe to *these Fathers* in making their *Arguments* so very weak, and impertinent: Had *They* then believed *Transubstantiation*, it had been perfect *Madness* in *Them* to use the *Eucharist* for an *Argument* against the *Hereticks*, since the *Hereticks* would most easily have retorted it, and shewn out of their own mouths, that *as upon Consecration the Substance of the Bread* is gone, and *nothing but the appearance of Bread* remains; so upon the *Union of the two Natures* the *humane* was *absorpt*, or (to borrow a word of you for the *Eutychians*) *transubstantiated* into the *Divine*, and onely the *Appearance of flesh* remained:

mained : and this the *Fathers* could never have disproved, if they themselves had held, that the *Appearance* of a *Thing* as to Colour, Dimension, Smell, Taste, &c. might subsist without the Substance unto which those *Accidents* do belong.

In a word, had there been such a thing as *Transubstantiation* believed then, as the *Fathers* could not have urged the Example of the *Eucharist* its continuing in the very same NATURE and SUBSTANCE it had before Consecration against the *Eutychian Hereticks*; so it is *Morally Impossible*, that those *Hereticks* should omit so home an Argument in Defence of themselves : but since these are never known to have urged any such thing for themselves, and we find the *Greatest* and most Learned *Fathers* urging the Example of the EUCHARIST its remaining in the TRUE SUBSTANCES of BREAD and WINE after CONSECRATION, we have all the Reason in the World to conclude, that the *Fathers* neither did, nor could ever believe such a thing as *Transubstantiation*.

I might have added another Corollary from the Distinction between the *Natural* and the *Spiritual* Flesh and Blood of Christ so much insisted on by the *Fathers*, *Clemens of Alexandria*, (4) and others, and especially by *Rathmann* or *Bertram*, who hath made it the Subject of the Second Part of his Book from Section 50th. p. 127 ; by our Countreymen (5) *Alfrick* Arch-Bishop of *Canterbury* in an Epistle to *Wulphin* Bishop of *Shirbourn*, and by *Wulphin* himself (6) in a Synodical Oration of his to his Clergy, in the Tenth Century near a Thousand years after Christ.

I might also have insisted on some more such, particularly on that Account in *Hesychius* (7) of the Custom of the Church of *Jerusalem* to burn what was left of the Consecrated Elements ; but to avoid being tedious, those I have already made are abundantly sufficient to shew, that *Transubstantiation* was not, could not be the Belief of the FATHERS; that their *locutus est*, quando Panem & Vinum in EUCHARISTIAM nocte una ante Passionem suam Consecravit. *Alfrick*. apud *Wheloci* notat in Bed. H. E. l. 4. c. 24. (6) *Hosia* illa est Christi Corpus non Corporaliter, sed Spiritualiter. Non Corpus in quo passus est, sed Corpus de quo locutus est, quando Panem & Vinum ea qua Passionem antecessit nocte in Hostiam Consecravit, & de Sacramento Pane dixit, Hoc est Corpus Meum, &c. *Wulfini* Oratio Synodica apud *Vosser*. de Christ. Eccl. Succes. & Statu, c. 2. p. 44. (7) *Hesychius* in *Levit*. l. 2, c. 8.

FAITH concerning the EUCHARIST is the very SAME with the FAITH taught and embraced by the CHURCH of ENGLAND, which was the Thing I undertook to evince.

C H A P. XXIV.

Two or Three Reflexions upon the Remainder of Mr. Sclater's Book: The Conclusion.

HAVING done This, I shall not trouble my self with the rest of your Citations, but shall wave them as not one jot to the Purpose, since if they should be against OUR CHURCH, I have already proved that they are as much against THE PRIMITIVE CHURCH. I will only make two or three Reflexions upon the Rest of your Book, and then take leave of you.

The First shall be upon your Great Lateran Council, That it did determine (allowing, what is denied by some of your own side, that things were managed fairly at this Meeting) for Transubstantiation, and for the PAPAL POWER of DEPOSING KINGS at the same time. If it erred in Determining the LATTER, why not in Determining the FIRST? I am sure that TRANSUBSTANTIATION is as MUCH against the PRIMITIVE FATHERS, as that DAMNABLE HERETICAL DOCTRINE of POPES POWER of DEPOSING of KINGS, and DISPOSING of their KINGDOMS can be. And we do not envy your having TRANSUBSTANTIATION determined by such a Council, as FIRST Conciliarly determined that HELLISH DOCTRINE of DEPOSING of KINGS, a Practice so Impious that Dr. BARNES not LONG SINCE, in a SERMON before the FAMOUS UNIVERSITY of CAMBRIDGE thought it to be ONE of the most IRREFRAGABLE ARGUMENTS (to use his own words) to prove HIM [CHRIST his PRETENDED VICAR the POPE] to be THE ANTICHRIST, and he goes on to tell THEM, That whereas some have taken a great deal of Pains to prove HIM [the POPE] so, from the obscure Prophecies of Daniel; And

p. 84.

A Discourse
concerning
Christ's

Kingdom,

in TWO

SERMONS

preached

before the

University

of Cam-

bridge.
Printed for
Green, 1682.

others p. 18, 19.

others with great Labour and Difficulties have applied all the Phænomena, and Characters of the Apocalypitical false Prophet to the POPE; THIS is a most SURE and COMPENDIOUS WAY of stamping upon HIM the MARK of the BEAST. This Doctor's words and Opinion I have chosen the rather for this Purpose, because I believe he doth not pass in the Rank of MISREPRESENTERS among YOU, and because it was in a SERMON before an UNIVERSITY, wherein HE told them, he would deal sincerely with THEM. I am perswaded that those of your Party that know HIM will grant him to be none of our fiery Zealots, and Furioso's against Popery, tho' HE doth in the second SERMON speak of JUST EXGLAMATIONS against the SUPERSTITIONS and IDOLATRIES of the CHURCH of ROME, and of a COMMENDABLE INDIGNATION against the WICKED and HELLISH PRACTICES of the ROMISH EMISSARIES to ESTABLISH the POPIISH RELIGION.

p. 18.

p. 49, 50.

N. B.

p. 75, 76.

(1) p. 73.
81.

N. B.

(m) Eodem tempore Berengarius in hæreticam pravitatem, omnes Gallos, Italos et Anglos suis jam pene corruperat pravitatibus. Matt. West. ad annum, 1087.

My next Reflexion is, that your Account of Berengarius discovers abundance of malice and of ignorance too, because He could not be the first disturber of the long Peace of the Church, by teaching a Doctrine opposite to Transubstantiation, since in the Century before that Berengarius lived in, not to go abroad, in our OWN NATION the SAME DOCTRINE, that Berengarius did stand up for, was the COMMON FAITH of OUR CHURCH, and was publickly taught, and believed, as appears most evidently to a Demonstration from the Publick Authorized SAXON HOMILY for EASTER, and from the Writings, and SYNODICAL ORATIONS (wherein a Man may most reasonably expect to meet with the genuine and publick Faith of the Church) of ALFRICK ARCHBISHOP of CANTERBURY [our ENGLISH PATRIARCH] and of WULPHINE Bishop of SHIRBOURN, as I have already observed, (1) and put down their words: and the SAME FAITH was generally believed by almost ALL the FRENCH and ITALIANS as well as by the ENGLISH in Berengarius his time, as Matthew Westminster tells us (m) who was mistaken in saying it was by the Inflection of Berengarius's Doctrine, since it is certain THAT was the GENERAL and PUBLICK DOCTRINE here in the Century before; and in FRANCE

FRANCE the Century before *that* (to wit, in the NINTH CENTURY) as one may believe from the Writings of *Bertram* and *Erigena*.

And here I cannot but observe how much you discover p. 76.
a gross ignorance, when you make *Bertram*, and *Scotus Erigena* (whom you have split into two) Followers of *Berengarius*, whereas They both lived two Hundred years before Him. Nay a man would believe almost from you, that *Bertram* was at this present alive, when you say that *Berengarius's* Opinion and Arguments are still urged by *Bertram*, lately reprinted in English. You have a great deal more of such wretched stuff, but I am so weary of it, that I will but speak a word or two to you as to the *Greeks*, and then pass to a farewell request to you, and your new Superiours.

That the present great Ignorance, Poverty and Ambition of the *Greek Church* hath taught a great many of them, leaving their own ancient Faith, to embrace for lucre sake the Latin Doctrine of Transubstantiation, is what we cannot now deny, but that which we have to say upon this business is, that those persons neither learned this new fangled Doctrine from the Fathers, from their own Liturgies, or from the ancient Creeds, or Ecclesiastical Constitutions; that *Gabriel* See Dr. of *Philadelphia* (who studied and lived so long at *Padua* and *Venice*) first broached Transubstantiation in their language, since whom many Latinized *Greeks* have espoused it, and the four Patriarchs, at the Instance of *Monsieur Nointel*, or rather his French Money (as I hope a Gentleman who was then in Turkey will ere long make it sufficiently appear) subscribed the Oriental Confession (drawn up by one bred in Italy) in the year 1672. not, as you falsely tell us, 1643.

As their Ignorance (which is so great, that *Sr. P. Ricaut* says most *Athenians* among us are more learned and knowing than the Doctors and Clergy of Greece) disposes them for any Doctrine whatever, so their great Poverty (which no body denies) and their unaccountable and prodigious Ambition hurry them on to any thing for lucre sake. The Dire effects of their extravagant Ambition are sufficiently seen in that they have thereby run their poor Church into such arrears with the Port, that it will never

Ricaut's
Present
State of
the Greek
Church.
a p. 102,
102, &c.
p. 98.

be able to claw off. Through their changing of Patriarchs (whereof they had six in eight years at Constantinople) and their most unchristian shouldering of one another out, the Poor Church was indebted in the year 1672. to the Grand Seignior three hundred and fifty thousand Dollars, as Sr. Paul says he was informed by the Bishop of Smyrna.

This is enough to shew the miserable Humour as well as Condition of those People, who to get Moneys to buy out the incumbent Patriarch and to place themselves tho' but for a month on the Patriarchal Throne at Constantinople, would I question not subscribe a worse Doctrine than that of Transubstantiation, since they have ignorance enough for any. The behaviour of the Arch-Bishop of Samos to Doctor Smith, makes me to have a very slender opinion of these sort of men: when he met with him in France, then Children only received in the one kind, and they could not digest Flesh; but as soon as he had crossed the Water, and breathed a little English Air, then Children did undoubtedly partake in both kinds, as he quickly wrote to Doctor Smith. But enough of this Man, and the Humour of that miserable People, which is nothing to the purpose of a *Consensus Veterum*.

See Dr.
Smith's
Preface
to Miscel-
lanea.

The Request I have now to make to you Mr. Sclater is, that you would consider what a miserable mistake you have made about these things, how grievously you have suffered your self to be imposed upon, in leaving a Communion which is truly Catholick and Apostolical, and hath not one unlawful Term of Communion, and in falling to a Church which for all the Paints and Washes laid on it appears to be very deformed, and hath a great many unlawful Terms of Communion. If their Condition be dangerous that were bred in that Communion, if they have any opportunities (as all here in England have) of knowing more and of better information; what must be thought of yours, who can pretend no want of Information, have had so long a Tract of opportunities to have secured you even in old age from such a doleful Fall? I do from my soul wish that you may (before death surprizes) recover your self, and return to that true Faith from which you have swerved, and that all that lye under the same guilt

guilt may in God's good time be again gathered into our Apostolical Church. May God remove all Obstacles, that do at present hinder such a Return.

And my request to your Superiours is, that if ever they think fit to have another Convert appear in Print against us, they would oblige us so far as to chuse one that hath a little more Modesty, and a little more Learning, one that can distinguish between the Presbyters of Achaia and St. Andrew, between the Second General Council of Constantinople, p. 72. and the (reputed) Seventh at Nice, whence he quotes that impudent lye of Epiphanius the Deacon; one that can translate what he is taught to borrow; that so if ever any of our Church vouchsafe to answer him, he may not have so many complaints to make as I have had in the Examination of Mr. Sclater's Book.

March 1st.
1686.

T H E E N D.
